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Formerly The Juvenile Instructor

VOL. 65

MAY, 1930

NO. 5



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know the
truth*

Sunday School Lessons

*and the truth
shall make
you free."*

for the

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Published monthly by the Deseret Sunday School Union Board, and printed at Salt Lake City, Utah, U. S. A.
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Vol. 3. No. 7

Part 4
Lesson 25

July, 1930
For July 27, 1930

The Council at Jerusalem

Text: Acts 15:1-31.

Memory Text: "If therefore the Son shall make you free, ye shall be free indeed."

Explain: 1. Certain men, Judea; 3. Brought in their way, the conversion; 5. Pharisees who believed; 8. Unto us, a yoke our fathers nor we; 13. James (which James); 14. Simeon; 16. The tabernacle of David; 20. Pollution of idols, Things strangled, From blood.

The Lesson Brought Down to 1930

From Derbe, Paul and Barnabas went right back over the road they had come, visiting the places where they had been persecuted and driven out. This was to solidify and establish those who had been converted, confirming them in the faith and exhorting them to continue steadfast in the gospel which they had received. They ordained elders in every church, and after they had fasted and prayed for them, they commended them to the Lord. It showed a great deal of courage to return to the very places where they had been so bitterly assailed. But these heroic men knew no fear when in the service of Christ.

It must have been a great day for the saints in Antioch when Paul and Barnabas returned and rehearsed all that God had done with them and how he had opened a door of faith unto the Gentiles. We can easily

imagine the joy of that meeting.

But after the meeting when they talked privately with the leaders who had charge of the Church there, the news in Antioch was not so good. There was trouble ahead, the same trouble we spoke of in a previous lesson. Certain men had come down from Jerusalem and told the brethren there that they must comply with all the Jewish customs and ceremonies or they could not be saved. Paul had taught the Gentiles differently and he was ready to fight for the freedom of the church from the yoke of Judaism. He contended that the law of Moses was only a preparation for the kingdom of the Messiah. Christ was the Savior, not of Israel only, but of all humanity.

But there were deep convictions also on the other side. The divine law of the Jews demanded isolation from the rest of the world. They were God's chosen people and under special covenant with him to keep themselves clean from the abominations of the heathens. You remember that Peter said to Cornelius, "It is unlawful for a man who is a Jew to keep company or come unto one of another nation." So the Jews held that the only way a Gentile could join in the worship of Jehovah, was to first become a convert to Judaism.

That then was the issue: Both sides claimed authority from God, and both sides were determined to fight it out to a finish. Paul and

(Over)

THE COUNCIL AT JERUSALEM

Barnabas had some warm debates with these Judaisers. Then the question arose as to who sent these men to Antioch, and it was found that they had no official credentials. They only had their own conscientious convictions. When they could not reach an agreement, both sides decided to go up to Jerusalem and lay the question before the apostles and men who had lived with Jesus, his own disciples. Paul and Barnabas and certain others were appointed to represent the Gentile side of the question. On the way these brethren told in various places, Samaria among others, about the Gentile converts they had made in far-off Lystra, Derbe and other places. This was joyful news, especially to the Samaritans.

The matter was fully and frankly discussed before the authorities in Jerusalem. No doubt there were many days of it. Strong arguments and perhaps hot words were indulged in. Then Peter spoke. He related the vision that had led him to the home of Cornelius, and how the Holy Ghost had borne witness that he was worthy of baptism. No distinction was made between that good man and themselves. Why should they make any in the case of other Gentiles who repented of their sins and accepted Christ? He concluded by saying: "We believe that they and we together shall be saved in the same way through the grace of the Lord Jesus Christ."

That was a hard blow to the Judaisers but they still hoped that James who seems to have presided at the council would decide in their favor. They knew that he was a thorough Jew, a stern, silent, holy man. Like John the Baptist, he went with unshorn head and bare feet. Finally he arose and gave his decision, which agreed with the contention of Peter and Paul. This settled the matter, and a document was drafted as follows:

"The Apostles and elders unto the

brethren of the Gentiles in Antioch and Syria, and Celicia greetings: For much as we have heard that certain which went out from us have troubled you with words subverting your souls, it seemed good unto us to send Silas and others with our beloved Barnabas and Paul, who hazarded their lives for the name of our Lord Jesus Christ.

"It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things: that ye obtain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves ye shall do well, Farewell."

With this precious letter in their possession the brethren returned to Antioch, confident that the matter was settled. This was not the case, however, as we shall see later. The Judaisers did not give up so easily. It was a long bitter fight for Paul, for these men continued to follow him about trying to hinder his work.

Class Problems

1. Why were the orthodox Jews so insistent that the law of Moses be complied with by Gentile converts?

2. Why was the question appealed to Jerusalem?

3. What was the attitude of Peter?

4. What argument did he use in support of his position?

5. Can the words of Jesus "the letter killeth, but the spirit giveth life," be applied in this case? Why?

6. What were the principal arguments of Paul in support of his position?

7. What evidence was there that the Gentiles had no need to comply with the law of Moses?

8. Is this statement true, "The fruits of the spirit are always the best proofs of orthodoxy?"

9. To what in our own time does the question discussed in this lesson correspond?

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and
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Woman

The destiny of woman—To progress eternally, by the side of man, to the divine powers and joys which are the promise of the Gospel of Jesus Christ.

The duty of woman—To perfect and develop her every gift, physical, mental and spiritual, by obedience to the laws of the Plan of Salvation, so that she may tread, endlessly, the path of increasing perfection.

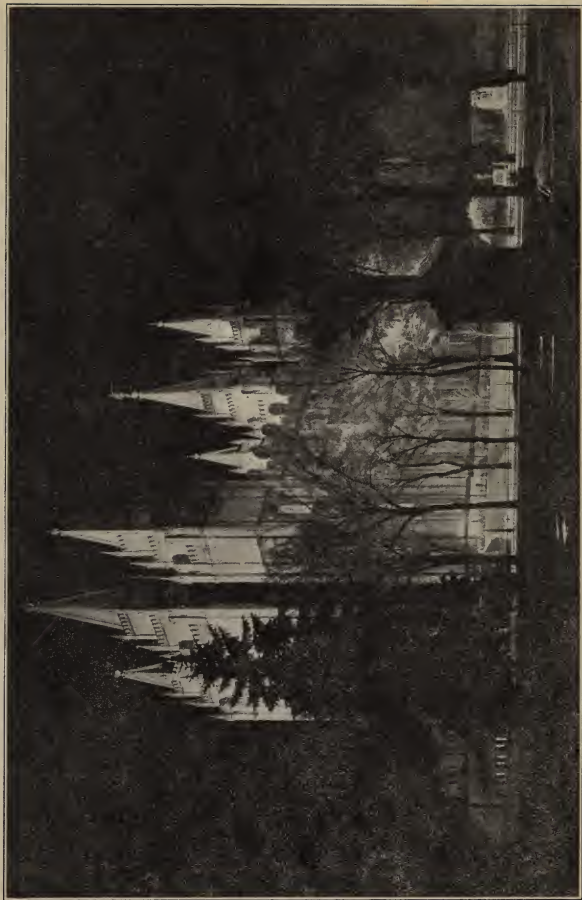
The privilege of woman—To be the mother of the race; to train the coming generations; to guide the destinies of earth, by wise counsel and unyielding respect for purity and truth, and to comfort and teach suffering humanity.

The opportunity of woman—To take part, vigorously and intelligently, in the activities provided for woman's development; in the Church and elsewhere, especially in the Prophet-organized Woman's Relief Society.

The rights of woman—To use her free agency without interference, and to share, equally with every other human being, in the gifts of earth and heaven, recognizing always the difference in function, divinely ordained, between her and man.—*Dr. John A. Widtsoe in "Millennial Star."*

Our Cover Picture

The infant Timothy unfolding the scriptures. Reproduced from a copyright mezzotint by S. Cousins, R. A., by permission of Henry Graves and Co.
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THE INSTRUCTOR



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No. 5

The Contribution of Women in the Teaching of the Restored Gospel

In the beginning God's creative power reached its climax in the creation of man. Man stood at the head of all his Creator's work, but he was alone. God said, "I will create a helpmate for him," and in this is expressed a divine trust that has been woman's throughout all ages. In this great drama of the creation the crowning glory of God's hand completed the picture when the mother of all living entered the scene as the companion of man, a subtle instrument in the hands of God even to bringing about mortality. That first little mother and that first home left memories and found expression in the thoughts of every ancient people known in history, either in the teachings of the seers or the songs of the poets. Going down the ages let us not forget Sarah and Rebecca, Deborah singing the songs of triumph after the delivery of Israel, Esther, Ruth, who in her tenderest moments of devotion left us the most divine utterance of all literature. "Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people and thy God my God. Where thou diest I will die and there will I be buried." She became our ideal of family devotion.

In the meridian of time, the Virgin Mary is given the greatest mission that ever was given to woman to become the mother of the Son of God, the Redeemer of the world. Through her, the entire tide of the world's thought turned, and the greatest change in human endeavor was brought about. The decline of the primitive church and the gloom of the dark ages which followed gave rise to the reformation, necessary for the restoration of the gospel.

This movement of the nineteenth century has produced some of the greatest women and the highest types of womanhood that has graced this earth at any time. Never before did woman rise to the conception of so supreme a mission in her own person and life, women as pure and as noble as the world has ever produced. First among the women of this dispensation, when the roll of great women of modern times is called, that roll of women who have assisted in laying the foundation of this church and contributed to the teaching of the restored Gospel, is the mother of our Prophet, who will head that roll and stand out most glorious to open this divine drama.

Great men have great mothers. Ab-



LUCY MACK SMITH
Mother of the Prophet

raham Lincoln said, "What I am and ever hope to be I owe to my angel mother." This cannot but be true of a great prophet. This little mother, Lucy Mack Smith, was a prophetess and a seeress born, and she endowed her offspring with that heaven-born gift. This mother was chosen and given a most glorious mission to bring into the world a Prophet, Seer and Reve-

lator to open this dispensation. When we consider what this church and this people owe this mother for just that one son, we marvel that motherhood on this earth could be made so glorious. A word of tribute must be given the wife of our beloved prophet, Emma Hale Smith. Her great love and her implicit faith in Joseph caused her to leave a good home, friends, and

go into poverty and live among strangers and persecution with him. They were married in January, 1827. That fall, Sept. 22, was the date set by the angel to receive the plates. On the night of Sept. 21 Emma Hale Smith donned her riding dress and bonnet, and with Brother Knight's horse and wagon, drove way with Joseph. They returned safely the next day and later began the translation, Emma Smith acting as the first scribe, before Martin Harris came. Let us not forget, that young husband and wife made the beginning of what is now the Book of Mormon. In 1830 in the revelation given in section 25 of the Doctrine and Covenants, to the Prophet Joseph Smith, God said Emma should be an elect lady, and to her was given the mission to select songs for use of the church members, for God rejoiceth in the songs of the heart, the song of the righteous is as a prayer unto him. She was also given the responsibility of the first presidency of the Relief Society in 1842, the world's greatest woman's organization. She shared with the Prophet his joys and sorrows and persecutions for 17 years. When the Prophet was martyred her sorrow was so great that she was unable to resume her activities among her people and when the saints came west she remained in her home in Nauvoo. Why? It is not for us to question, not for us to censure or criticize.

Mary Fielding Smith was another beautiful character in history, the wife of the martyred patriarch, Hyrum Smith, and mother of President Joseph F. Smith, the sixth president of our Church, and the first president born under the covenant. Just read the life of this mother in Israel and see how she achieved the marvel of motherhood and how she fortified herself by living the Gospel to stand the test of widowhood, persecution, poverty, neglect and even death. Can we realize the gloom of those two homes when with a family of four and the other

with a family of six children. Would the Prophet and Patriarch were martyred and those women left alone, one



MARY FIELDING SMITH

Mary Fielding Smith now falter and also turn aside in this awful crisis? No, she did not. She had that divine testimony in her soul. Alone she traveled the plains with her little ones without fear, trusting only in her God, exhibiting a faith that has never yet been excelled. Upon those plains she called upon God's healing power to restore her dying ox, so her progress might not be impeded. The ox was healed and she journeyed on with her little ones. While we have had the conception of praying for our herds and our fields and crops, this woman gave us the divine thought that God's power can be made manifest upon the dumb brute as well as upon human beings, a new revelation in faith. In all our history has any woman contributed such an example of implicit faith?—a faith that has come down to us and lives in the hearts of our young people of Zion.

The two earliest women of the Church who pioneered the west were

Mother Whitney and Eliza R. Snow, and what they suffered and endured



ELIZA R. SNOW

cannot be written. Their contribution was a life of love and service to humanity. To them was given in this Church the gift of revelation and tongues. These women were known as rare Prophetesses and were foremost in this spiritual gift, and many are those who are witnesses that these wonderful gifts are with us today. Eliza R. Snow is known as one of the greatest organizers among women that the Church has ever known. It is only through proper organization that any great cause can advance or any great work be accomplished. The Prophet said a unity of action is essential to success and a unity of feeling gives us power with God. Eliza R. Snow had the great gift of organizing and uniting people and the ability to lead women, so that through her work, malice, jealousy, selfishness, evil speaking of the Lord's anointed and many other evils were checked to a marked degree. She honored the

Priesthood above all. She is known to us as a prophetess and a poetess. Through her writings she became famous. The hymn book is an eternal tribute to her power and gift, and her hymn, "O, My Father," reveals to us that great eternal parenthood. That hymn will live forever.

Emmeline B. Wells has contributed also to the teachings of the restored Gospel, in the manner in which she lived, a true Latter-day Saint and an example to all. Aunt Em became famous as an editor and a writer. For 33 years she was editor of the



EMMELINE B. WELLS

Woman's Exponent, and through her power here and through her songs and her writings she sent the gospel message to thousands of people. Like Eliza R. Snow many were converted to Mormonism through her songs and poems. Aunt Em's refined nature and spiritual beauty brought her in contact with the nation's greatest workers. To this great character came the honor of receiving a visit from a president of the nation.

These great women have contributed more in teaching us what God's real love means to us than any other source. Their teachings have been a great factor in laying aside prejudice and misunderstanding of our faith throughout the world.

Such are the types of women of the church who have contributed to the teachings of the Gospel by word and deed. We have only mentioned a few as examples. There have been hundreds of great women in the Church who have been a great inspiration to us. While there have always been outstanding characters among our women, we must not overlook the influence of the mother in the average Latter-day Saint home, who realizes that she must be what she wants her children to become. We must be lovers of God if we want our children to be lovers of God. Her influence is not only in leading and guiding her children, teaching them from early infancy to support those organizations which are charged with teaching the youth of Zion the fundamental principles of the divine Gospel, to support Sunday Schools, Primaries, Young Mens' and Young Ladies' M. I. Associations, but she instills reverence for the Priesthood, teaches them the Word of Wisdom, counsels the fathers as well as the children to pay tithes and offerings. Such a wo-

man was Rachel Ridgway Ivins Grant, mother of President Heber J. Grant.

The women have excelled in temple work for the dead. When the ambassadors of the Gospel have gone forth in the world, has it not fallen to the lot of the mothers to care for the fields and the flocks at home, sometimes through untold privation? Of late years it has been woman's privilege to contribute her time and talent as an actual



RACHEL RIDGWAY IVINS GRANT
Mother of President Heber J. Grant

missionary of the Gospel to the Gentiles. Great has been her share in teaching the Gospel at home and abroad. She has not failed in the first great commandment. The home has been her masterpiece. Such is the heritage that has been handed down to us as daughters of the Church of Jesus Christ.

—Mrs. J. E. Olson.

"If the mind can be kept pure and clean there will be little danger of breaking the commandments."—Fosdick

EDITORIAL



THE INSTRUCTOR

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PRESIDENT HERBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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No. 5

Mothers' Day

"Mothers' Day" has come and gone and it is a satisfaction to know that the occasion was fittingly celebrated in our Sunday Schools all over the world. In most of the wards the exercises have been beautiful and touching. An effort has been made in some schools to program a Father's Day, but with indifferent success. This has led to some talk concerning the advisability of joining these two ideas and establishing a "Parents" or "Fathers and Mothers' Day."

Without expressing any decided opinion on the matter, may we just suggest the thought that "Mothers' Day" was not conceived with the idea of honoring women as women but to pay tribute to their crowning glory—Motherhood.

In this day of the "business woman" and diminishing families it seems fitting to honor those who have gone through the "valley of the shadow of death"

to perpetuate the race. Is it not possible that the change suggested might prove disastrous to the great and distinctive idea behind the celebration?

The late Henry Miller, a noted actor, in a curtain speech in the Salt Lake Theatre once said: "We do not take off our hats to a woman because of her personality but because *she is the symbol of maternity.*"

This is a beautiful thought and one that should be perpetuated.

The Value of Sunday Schools to the Community

From a letter of Justice Lewis L. Fawcett, of the Supreme Court of the State of New York, addressed to Dr. George William Carter, Secretary of the New York Bible Society the following is culled:

"Permit me to state that my experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday School, has

satisfied me of the value of Sunday Schools to the community, in helping safeguard it, to the extent to which Sunday Schools exist, from the growth of criminals. My experience also satisfies me of their value to the individual. In 1,902 cases of suspended criminal sentences in each of which a minister, priest or rabbi became interested at my request, only 62 of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases (over 1,000) was prompt and permanent. In fact, I regard our Sunday Schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth. Society carries

the heavy burden of criminality chiefly because of the lack of religious training of the youth. If all the children could be kept under the influence of the Sunday School, and the grown-ups were active in some church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity. There are 17,000,000 boys and girls in this country growing up without moral training from any source, Protestant, Catholic or Jewish. May your labor of love in teaching God to the children be fraught with most glorious results through their salvation and their work in His cause in the years to come."

"The Vitality of Mormonism"

"Today the Church of Jesus Christ of Latter-day Saints is stronger than ever before; and the people are confident that it is at its weakest stage for all time to come. It lives and thrives because within it are the elements of thrift and the forces of life. It embraces a boundless liberality of belief and practise; true toleration is one of its essential features; it makes love for mankind second only to love for deity. Its creed provides for the protection of all men in their rights of worship according to the dictates of conscience. It contemplates a millennium of peace, when every man shall love his neighbor and respect his neighbor's opinion as he regards himself and his own—a day when the voice of the people shall be in unison with the voice of God."—*Dr. James E. Talmage in "The Story of Mormonism."*

God Walks in the Garden

In the home of a friend, a home sentient with good taste and infused with gentleness, I saw this bit from Grayson's "Friendly Road," artistically carved on a wooden plaque:

A Garden is a lovely thing, God wot.

Rose plot;

Fringed pool;

Ferned grot.

The veriest school of peace; and yet the fool

Contents that God is naught!

Not God! in Gardens? When the eve is cool?

Nay, but I have a sign.

'Tis very sure, God walks in mine.

To work in a garden is a delight. To watch the fruits of your labor burgeon into beauty and usefulness is a rare privilege and pleasure. But to feel, to "have a sign," that God walks in your garden "when the eve is cool," is to touch the borders of Paradise.—*The Valve World.*



SIGNS OF THE TIME

By J. M. Sjodahl

THE RECENT CONFERENCE

Two features of the great Centennial conference of the Church, now when we look back upon the event as past, stand forth with notable prominence. One is the opening session and the reading by President Grant of the Message to the World from the First Presidency; the other is the sacred Pageant, "the Message of the Ages," the closing feature of the memorable jubilee gathering.

THE OPENING SESSION

Never before, in historic times, has a larger body of the priesthood and church officers been gathered in one place, than were present in the Tabernacle at the first meeting on the 6th of April. There must have been at least six thousand—all holding leading positions among their brethren, from the First Presidency to the humblest committee members of the ward quorums. It was a mighty "Hosannah!" that ascended to heaven from that body of Priesthood. I have no doubt that it echoed and re-echoed through the heavens. Nor have I any doubt of the truth of the statement by Dr. James E. Talmage in a subsequent meeting, that others were present than those we could see. The presence of heavenly beings were felt, if not otherwise perceived.

I was thinking, while sitting in the Tabernacle, of the 6th of April 1830, when the Church was organized, and comparing the gathering of the six and a few of their friends with this gathering of thousands of the priesthood alone, and I contemplated the

progress made the first century of the existence of the Church. I remembered that I had sometime, somewhere, seen a statement to the effect that the total number of Christians in the Roman empire at the end of the first century, counting from the day of the Pentecost, probably was about 500,000, as the fruit of the labors of the first Apostles of our Lord and their co-laborers. Well, the number of Latter-day Saints in the United States, at the end of their first century is about that figure, and I could appreciate the quality of the latter-day Apostles and Seventies and Elders, by this comparison of results.

THE MESSAGE TO THE WORLD

I can only briefly mention The Message to the world. It is a timely document. It affirms the divinity of Jesus Christ as the Son of God, and salvation through faith in his atonement and obedience to his laws and ordinances. It proclaims redemption "from the penalty of death" through his resurrection, thus answering the rationalistic and pantheistic notions of our day. It recounts the wonderful story of the first revelations to the Prophet Joseph Smith, the coming forth of the Book of Mormon and the organization of the Church. It tells briefly the history of the Church and the marvelous progress of the world during the past one hundred years. And then it calls "upon all men to come unto Him, that through his grace they may attain to eternal life and an inheritance with Him in the kingdom of His Father."

It is evident that if the world only would accept this call and follow it, the problems that now seem insurmountable would soon be solved. And there is no other solution.

THE PAGEANT

The sacred pageant has by visitors been pronounced "the greatest religious drama of modern times." One visitor from the East compared it to the Oberammergau passion play, which is to be given this year in Europe. It is a sermon on God's plan of salvation, given in the most beautiful and impressive form imaginable, with song and music, reading and pantomime, costume and wonderful electric light effects. It is a mobilization of modern resources for the service of our Lord. I hope it can be repeated at other conferences, as suggested by Elder George D. Pyper, chairman of the pageant committee; for such dramas, presented under the influence of the good Spirit, are just what our age needs. If they could be kept free from mercenary considerations, they might be a mighty force against the diabolic influences that are operating throughout the world by means of some products of the picture industry. An antidote against that moral corruption is highly needed. And who can supply the remedy if not the Church?

CONDITIONS IN RUSSIA

Reliable information from Russia—or, to use the unwieldy, official name, The Union of Socialistic Soviet Republics—are to the effect that a tremendous onslaught upon religion was to be staged there on religion about Easter, commencing on March 15. At the head of this atheistic movement stands an organization that calls itself "The Union of the Godless." Their slogan is, "A Godless Moscow, a Godless Collective

Community." They, too are going to have a pageant, or carnival, with military parades and anti-religious forces, in order to show the laborers that they do not need God.

If this were only a war of words and assinine gestures, it would not be worth notice, but the "Godless" have the Soviet governments with them, and by government aid they can imprison, banish to Siberia, or kill all opponents, by merely accusing them of revolutionary views and plans. "Comrade" Polidorf, told the communists in Moscow, the other day, "We must particularly keep an eye on the 'hulaks', about 700,000 families who have refused to join the collective farms and who have churches with valuable belongings. These we must seize and annihilate the rich farmers."

The atheistic drive is directed against the home and the school as well as the church. The **Godless One**, official organ of the Society of Militant Atheists, announces, "By liquidating the kulak (rich peasant) as a class we will bring about the fall of his chief support, which is religion. We will convert the State and collective farms into great centers of atheism." And in this process of "liquidation, seventy thousand churches, synagoges and mosques have been closed by the Russian government in the twelve years of the anti-religious campaign according to the Jewish Telegraphic Agency, which also reports that in the last two months of 1929 no less than 540 churches, 63 synagoges and 18 mosques were closed.

Some of our American newspapers have tried to excuse the persecution by reminding us of the low spiritual status and sins of the orthodox church under the regime of the Czars. But that is a poor apology. The present crusade is against our entire western civilization, The Russians

are up in arms against the rest of the world. They use atheistic organizations for the battering down the ramparts of all religion, even the mere belief in the existence of God, because the leaders of Russia's policy today well know that they cannot enslave the nation and keep themselves in tyrannic power except in a religionless, Godless state. They have already abolished the Sabbath observance. They are blaspheming our Lord, and persecuting believers, as a means toward their autocratic ends, for true religion makes people free, and it is freedom they do not want for the people. The struggle in Russia is a war between autocracy and democracy. And it is a battle that concerns the entire world.

The atheistic propaganda in Russia is criminal even from a decent atheistic point of view. Dr. E. Wengrof, a German atheist has well said:

"How often have I not, when my faith has been distracted by indifference and skepticism, envied other persons when their deep faith gave them a firm hold through all the storms of life. To uproot such persons spiritually is a shameless proceeding. * * * I am opposed to all proselyting. And yet I can understand that one who believes himself to be in possession of salvation-bringing faith seeks to carry it also to others.

"But the propaganda of the skeptic I can not understand. To entice a person from the hereditary home of his soul, to let him wander guideless in a wilderness of hypothesis and philosophical theory—that is criminal fanaticism or criminal frivolity."

A CLOUD IN INDIA

A peculiar movement, at present only as a small cloud in the sky, has begun in India, by a reformer by the name of Gandhi. With a frail body and a philosophy which has brought him ridicule and imprisonment, he seems today to be the outstanding figure among a population of about one-fifth of the human race. He be-

lieves in the freeing of the Hindoos from European domination, but through non-resistance. Gentle as a child, immovable as a mountain, he has become the center of the whole Indian situation, through the preaching and practicing of the principles of the Sermon on the Mount.

In India they have several principal castes. The Brahmans, who claim to have come from the head of God, have assured the guardianship of the sacrifices and the sacred books. Other castes, such as the warriors and the laborers have come from inferior parts of the body of God, and are, therefore, inferior in rank. And then there are the outcasts, with no caste at all. Gandhi seems to have gathered these around his philosophy, and, although he preaches non-resistance, they have already commenced riots in various places for the privilege of taking part in the worship and religious processions of the castes. From Bombay came on April 9 the report that a clash had taken place between castes and outcasts, and that more than 100 casualties had occurred.

In Russia, the present situation was well prepared by Tolstoy's erratic philosophy. He, too, preached non-resistance and was permitted to live at liberty, because the Czar's advisers regarded him as a harmless lunatic. But, without doubt, he prepared the soil, in which Lenine and Trotzsky and others sowed the seeds of bolshevism. Is, perhaps, Mahatma Gandhi doing some similar work in India? Let time tell.

NEGROES URGED TO REBEL

Only a short time ago the negro race of the world was urged in a communistic manifest to send delegates to a congress in London, to be held next July. Negroes were urged to work for a revolutionary movement and send delegates to the con-

gress, the purpose of which, according to the manifesto, is to "voice the wave of indignation and rebellion rising amongst the toiling negroes of the whole world and claim freedom from ruthless economic exploitation and unbearable political oppression."

The congress is to consist of all the proletarian organizations of negro workers, the trade unions, factory and workshop groups, and all sympathetic organizations of all nationalities.

Measures will be drawn up for the concerted international struggle of negroes in all countries, and means will be sought to link up these people with the international revolutionary movement.

Negroes are described in advance propaganda as "victims of capitalist greed and inhuman oppression" in

the form of unbearable taxation and masked slavery, particularly within the British empire.

Possibly, this is of no importance, but it shows that the aim of atheistic organizations is a world revolution.

The conclusion from the present conditions is that the world needs the gospel of our Lord. It needs his priesthood, his Church, and the divine plan of salvation. There is no lack of scientific research and achievement; no lack of sport and amusements; no lack of worldly activity. But in all this there is no salvation. Only in the acceptance of Jesus Christ as our Lord and Savior and loyalty to his cause in everything. And, therefore, in the language of the Message to the world, let us "rededicate our lives to the service of the Master and the establishment of his kingdom upon earth."

MOTHER

There is no name to me so dear,
No name on earth so sweet to hear,
No name that fills my life with cheer,
Like that dear name of Mother.

No friend on earth could ever be
So true and faithful, kind as she,
Could love and guard so tenderly,
As that dear friend—my Mother.

'Twas she who taught me how to pray,
In sickness nursed me night and day;
My debt to her I ne'er can pay—
That blessed saint—my Mother.

More bright the path to glory gleams,
And dearer to me heaven seems;
She's present in my thoughts and dreams,
My guardian angel—Mother.

—Charles Gilman Morse.



Photo by Dr. Walter P. Cottam.

THE GROVES OF VENUS

By Harrison R. Merrill

A Grove of young Aspens
Is like a Festival,
A Horde of graceful Girls—
Dancing!

Naked,
Arm in Arm they skip
Aware of every graceful Curve,
Their smooth and powdered Skins aglow—
With Life!

Timid, but friendly,
They are not prim and stiff
Like puritan Pines
Who scarcely bend and never
Smile.

Aspens
Sway with voluptuous Motion,—
Twinkling pretty Fingers,
Flashing coquettish Eyes,—
As they invite
Companionship.

Their heart-shaped Leaves,
Like wanton Curls
Upon the Heads of youths,
Are Playthings
Of the Winds.

Their lithe Forms,
Molded into moveless Motion,
Warmed and gilded by the sifted Sunlight,
Are Inspirers
Of Love!

The Grove of Venus,
The Glory of all western Canyons,
Like Myriads of ecstatic Nymphs,
Trip joyously
Across the Shoulders
Of the Hills.

SUNDAY SCHOOL DEPARTMENTS



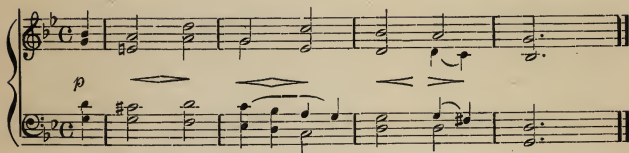
Superintendents

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Lento.

WILLY RESKE.



SACRAMENT GEM FOR JULY, 1930

Again we meet around the board
Of Jesus our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Postlude



CONCERT RECITATION FOR JULY, 1930

(John, Chapter 7, Verses 16 and 17.)

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

SUBJECTS FOR TWO MINUTE TALKS.

The subjects suggested for the month of June are classified below by departments from which the speakers are selected:

OLD TESTAMENT:

1. The Lord Rules in the Affairs of Men.

See Lesson 19 on Joseph. Review events which brought Jacob's favorite son into the well-favored land of Egypt, where by reason of his virtue and integrity, he rose to a position of power, in which he saved the children of Israel from famine and helped them to grow into a mighty nation; all this in furtherance of God's purposes. Note what Benj. Franklin said on this subject.

2. A Study of Heroes.

All heroes have two things in common: more interest in the welfare of others than of themselves and willingness to give themselves and their lives for others. Measured by this standard are the following heroes: Moses, Jesus, Abraham Lincoln, Joseph Smith, Fathers, Mothers, Missionaries.

NEW TESTAMENT:

1. The Place of Persecution in the Growth of the Church.

Consider the persecutions suffered by the ancient Church at the hands of Paul and others and also those suffered by Paul himself and by others, as well as the persecutions suffered by the Latter-day Church. Note the growth, and note the solidifying and strengthening effect; its testing and proving value. Only the best and strongest dare to suffer with unpopular causes.

See "His Achievements" printed elsewhere in this issue.

2. The Healing Spirit.

Observe the spirit of sympathy, charity, love and tenderness with which the Savior wrought His miracles of healing. Note that the same spirit was present in Peter's healing of Eneas and the raising of Dorcas. The works of healing wrought by the Lord's servants these days are accompanied by the same humble spirit and not by a spirit of pride, boastfulness or arrogance. Consider the heroic work of Florence Nightingale, the famous nurse, our Relief Society sisters, our mothers and others who possess the healing spirit. Note what they all have in common.

BOOK OF MORMON:

1. The Widespread Circulation of the Book of Mormon.

Recite the many English editions and foreign translations and editions of the Book, with the view of impressing the audience with the diligence with which the message of the Book has been made available to the world.

2. Why the Prophecy of the Coming of Columbus to America Is Evidence of the Book of Mormon's Authenticity.

MISSIONARY:

1. The Experiences of the Savior in Mortality a Source of Comfort to Suffering Humanity.

Relate certain typically human experiences of the Savior. Note that he did all he asked others to do. He complied with the ordinances. He sacrificed all. Abundantly he showed love of God and man. He felt pain, hunger and temptation. He will be an understanding advocate for us before the Father.

2. "Prayer Prevents Sin—Sin Prevents Prayer."

Explain and Illustrate.

The Teacher

By Linnie Fisher Robinson

He prayed for eloquence of speech,
For memory of phrase and line;
Life found him wand'ring like a child,
Confused before a thought sublime.

He prayed for wisdom of the great,
And copied with his might the Word;
They nodded at his learned store,
And talked of game and flight of bird.

He prayed for grace and power to aid,
In humble prayer—for spirit true;
Men listened all amazed and cried,
"Let us, as this blest servant, do."

GOSPEL DOCTRINE

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill Jr., Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR JULY

First Sunday, July 6, 1930

Lesson 24. Loyalty to Self, to One's Fellows and to the Institutions to Which One Belongs

General Theme: The Gospel Applied to Daily Life.

Text: Sunday School Lesson No. 24.

References: Ex. 20:3; Deut. 6:14-15; Ps. 119:16-30. Doc. & Cov. 63:37; 75:5.

Objectives: To assist the class in working out the relation between the different loyalties of an individual—loyalty to self, loyalty to one's fellows, loyalty to the institutions to which one belongs, loyalty to humanity, and loyalty to truth and to God.

Organization:

Suggestions for Presentation: This lesson should be so given as to bring out specific attitudes which represent these various loyalties at their best. Everything possible in the way of examples and questions should be given to enable members of the class to make a critical examination of their own attitudes.

Suggestive Groupings:

I. Meaning of loyalty to truth and to God. What is included.

- a. A fixed faith in the friendly, benevolent and helpful tendencies in all nature.
- b. An established faith in the uniformity, regularity and dependability of the ways of God as expressed in all the laws of nature.
- c. An established faith in the justice, righteousness and the constructive purposes of God as shown in scriptural revelation.
- d. A passion to know the truth.
- e. A fixed belief that the truth once found will ultimately free the individual from the enemies of life.
- f. A courage to want to know the revealed truth even at the cost of giving up any cherished individual notion or belief.
- g. A willingness and desire to be in harmony with the ways and purposes of God regardless of cost in selfish desires.

"Jesus said unto them, My meat is to

do the will of him that sent me, and to finish his work." John 4:34.

II. What it means to be loyal to humanity.

a. A recognition that all men are brothers in their great march toward self-realization and self-expression.

b. A realization that the differences between individuals are differences in their development; that God is as vitally interested in one as He is in another.

"For behold, this is my work and my glory: to bring to pass the immortality and eternal life of man."

No man can feel the brotherhood of man who has not brought himself to a unity with the purposes of God concerning every human soul.

At this point it would be well to recall the discussion on man's possibilities for the abundant life.

III. What it means to be loyal to one's self.

a. In a sense man has many selves, but in reality he has only one real self. That is his unified and better self. All others represent only expressions of phases of his nature.

b. "To thine own self be true and it must follow as the night the day, thou canst not then be false to any man."

Loyalty to self means that I must be true to my highest ideal of equality, justice and right. It means that one will not falsify his own knowledge, that he will stand by the dictates of his own conscience. There is no occasion in life for doing what one's best intelligence tells him is wrong. His intelligence may tell him to do things he does not care to do, but if it represents his best judgment after considering every possible phase of the matter, to depart from it is to betray the most sacred light which comes to the human soul.

Every day men betray their better selves for temporary advantages and grow smaller and smaller in their own estimation and finally in the estimation of others.

IV. What it means to be loyal to one's fellows.

Rules to follow:

- a. Rejoice in the success of your fellows.
 - b. Do not selfishly destroy the good name of your fellows.
 - c. Are your comments concerning your fellows altruistic or selfish?
 - d. Test your acts by asking: "Would I be willing to have others do toward me what I am now contemplating doing?"
 - e. "Am I sincerely interested in the welfare of my fellows or is my interest in their actions determined by the way those actions affect my own selfish desires?"
- V. What it means to be loyal to one's institutions—the family, the club, the Church, the State and the Nation.
- a. Worth while institutions are made up of dependable and stable units.
 - b. The best interests of the institution should determine the actions of the individual.
 - c. What and who is to determine what the best interests of the institution are?
 - d. Is blind obedience ever the highest kind of loyalty?
 - e. Discuss Moses 5:5-12.
- VI. Discuss the relation between loyalties. How would you criticize the following order?
- a. Loyalty to truth and righteousness as one understands it.
 - b. Loyalty to the best interests of humanity.
 - c. Loyalty to one's best-self.
 - d. Loyalty to the laws of the land.
 - e. Loyalty to the regulations and requests of the Church.
 - f. Loyalty to family interests.
 - g. Loyalty to one's individual desires.

Second Sunday, July 13, 1930

Open Sunday. To provide against time lost on account of conferences and other causes.

Third Sunday, July 20, 1930

Lesson 25. Cheerfulness, Kindness and Gentleness

General Theme: The Gospel Applied to Daily Life.

Text: Sunday School Lesson No. 25.

References: Matt. 5:12; Luke 15:31-39; Luke 18, 16, 17.

- Objectives: (1) To bring out clearly the constructive powers of cheerfulness. (2) To observe the results of kindness

in the home and among associates. (3) To emphasize the power of gentleness.

Suggestive Groupings:

- I. Cheerfulness as the dominant color in the color scheme of life.
 - a. No other attitude is more conducive to growth than cheerfulness.
 - b. Cheerfulness is the best attitude for good thinking.
 - c. It is the best attitude for work.
 - d. It is the best attitude for social adjustments.

II. Definition of Cheerfulness.

"Cheerfulness is an internal state of being due to the soul's conscious recognition of its own harmonic relation to the constructive principle of nature in individual life."

"It involves the elements of serenity, tranquility, peace, satisfaction, gratitude, gladness, generosity, health, faith, and the desire to share its benefits with all mankind."

III. Cheerfulness drives away many attitudes which destroy happiness.

- a. The crabbed, ill-tempered mind would be a thing of the past if cheerfulness was adopted as the dominating attitude of the individual.
- b. Self-pity, which is one of the most destructive of all attitudes, cannot exist in the same mind as cheerfulness.
- c. Cheerfulness is always grateful; therefore, ingratitude and complaint are banished.
- d. Cheerfulness, of the kind described above, is always accompanied by peace, satisfaction, and poise.

IV. It is good to assume a cheerful attitude even though considerable will-power must be exercised to produce it.

There are many quarrels and many unpleasant hours in family life due to assumed hateful attitudes. There are many individuals who have trained themselves to be cheerful and pleasing outside their own home, but as soon as they cross the threshold of their own home they take on a dark brown attitude which soon develops into nagging and oftentimes into bitterness. There are individuals who have so thoroughly developed the negative attitude that it is next to impossible for them to laugh and enjoy with their loved ones. Such an individual almost always thinks the fault must be in the others, since he himself is cheerful when away from home. If he will try the experiment of being cheerful himself he will be surprised at

the changed attitude of the other members of the family.

V. Cheerfulness must accompany the discharge of personal responsibility; otherwise the obligation is only half performed.

- a. It is only the obligation which is performed cheerfully which has a beneficial result upon the individual who performs it.
- b. The man who provides for the needs of his family but does it begrudgingly has robbed both himself and his family of the best fruits of his efforts.
- c. The wife or mother who is constantly a martyr to her home duties has performed but a small part of her responsibility to her family.

VI. Cheerfulness is the attitude most conducive to health.

- a. The effect of mental states upon physical health is so well known by the medical world that much of their practice is concerned with the production of right mental attitudes.
- b. The potency of a cheerful nurse is known to every one who has come under her care.

VII. Kindness on the part of one begets kindness in others.

- a. No proposition in science is more definitely proved and more easily demonstrated than the above statement.
- b. Kindness is our greatest resource for furnishing happiness to others. Those about us love kindness better than material gifts.
- c. Kindness is the most outstanding characteristic of the man of real culture. He is easy with and accepted by all because his central motive is helpfulness.
- d. Kindness makes poverty and hardships more endurable.
- e. The kindly man or woman represents the messenger of hope and cheer to all who need.
- f. Even the animals respond to kindness. Harsh language is offensive even to the brutes. Wild beasts have been known to yield to kindness.

Kindness

So many gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all this sad world needs.

—Author Unknown.

VIII. Gentleness as one of the primary elements of culture.

- a. It is always effective because it places the individual in an advantageous position.
- b. Gentleness is not necessarily negative or passive. It may be very active and positive. It is one of the principal evidences that a soul has power and poise.
- c. It is to be acquired like cheerfulness and kindness; by constant self-control—control of the irritating, harsh and offensive impulses and emotions. No one can accomplish it except the individual himself.

Fourth Sunday, July 27, 1930

Lesson 26. Interest in All Life, Industry and Mental Wakefulness

General Theme: Gospel Applied to Daily Life.

Text: Sunday School Lesson No. 26.

References: Matt. 6:26-29; Matt. 10:7-8; Matt. 12:11-12; Ex. 23:12; Prov. 10:4-5, 12:24, 21:5; Eccl. 9:10; 1 Thess. 4:11-12.

Objectives: (1) To help the class realize that the way to extend life is to be interested in all life. (2) To show that the riches of both this life and the life to come are to be acquired by industry and spiritual development. (3) To show how mental and spiritual wakefulness constitute the foundation of a life of extensive and intensive happiness.

Organization:

Suggestive Groupings:

- I. The abundant life has three principal characteristics: It is intensive. It is secure. It is extensive.
 - a. At this point it will be well for the teacher to review lessons 9 and 10; not to spend considerable time in the class but to call the attention of the class to man's quest for happiness among the many possible satisfactions.
 - b. The teacher should also review briefly the lessons 19 and 20. These two lessons deal with the means of making life secure with self-control or the mastery of the enemies of life.

II. In the first part of this lesson we deal with the means of extending life.

- a. In a previous lesson we called attention to the fact that happiness is made up of satisfaction. Satisfactions come with our response to the universe about us. The greater the number of responses the greater the number of satisfactions and hence the greater the extent of life.

- b. Interest in all life is the most effective method of extending life. We should consciously endeavor to extend our interests—interest in all nature about us, in the problems of the day, in the welfare of our associates, in the peoples of the world; interest in the sciences, the philosophies and the religions of the world.
 - c. Too many people fail to live because they confine themselves to a narrow range of life. They think if they become interested in other fields it will take their attention from their own little field. In a narrow sense this is true but in a broader sense it is not. The wider the range of interest the clearer the perspective in any field.
- III. Interest in many fields opens up new worlds of life.
- a. The artist lives in a world unknown to the man who cannot respond to it.
 - b. To both the botanist and the artist the primrose is more than a primrose.
 - c. Every organized field of knowledge represents a world unknown to the ignorant. Ignorance may or may not be bliss but it is not the essence of an extensive life.
 - d. We develop our interest in things by attending to them. It is a wise procedure to plan on opening up a new field of interest every so often. At least once each year we should begin the exploration of a new field of thought.
 - e. With a little systematic planning, one will be surprised at the rapidity with which life can be increased. Rich indeed is the life of the individual who has interest in all nature, from the fertile soil to the aspiring soul.
 - f. We live the life of God just as fast as we become aware of His life. We learn to know Him as fast as we can adjust to and enjoy the beauties of His life as it is manifest through the Holy Spirit.
- IV. The soul of man longs for self-realization and self-expression, but man's industry determines the speed with which these ends are accomplished.
- a. Man's intellectual, aesthetic and spiritual growth is measured by the sum of his constructive effort. There seems to be no substitute for industry. Thousands go through life to failure without realizing this fact. Industry is one of the main entrances to the Temple of Light. This fact should be realized early in life.
 - b. "Six days thou shalt do thy work, and on the seventh day thou shalt rest." Ex. 23:12.
"But if any provideth not for his own, and especially his own household, he hath denied the faith and is worse than an unbeliever." 1 Tim. 5:8.
"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.
"He becometh poor who worketh with a slack hand, but the hand of the diligent maketh rich." Prov. 10:4.
- V. Mental and spiritual wakefulness is another entrance to the riches of life.
- a. Man's knowing capacity and power consists of intuition, sense, perception, and reason.
 - b. Intuition might be said to represent the response which the individual makes to nature, either physical or spiritual, where the response is not sufficiently definite for the individual to become aware of the stimulus or of the full nature of the response.
 - c. Intuition is, however, such a vital part of man's experience that it should not be neglected. But because of its uncertainty it should be tested by reason and as much as possible by physical sense data before it is accepted by the individual.
 - d. This requires wakefulness in both man's intuitive and rational capacities and powers.
 - e. Both intuition and reason increase with attention and use.

The sacrifice of a bad habit for charity would furnish a fund sufficient to care for the poor of the nation.

MISSIONARY TRAINING

General Board Committee: *Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge*

LESSONS FOR JULY

First Sunday, July 6, 1930

Lesson 23. Revelation.

Text: Sunday School Lesson No. 23.

References: Genesis 4:6, 7; 7:1-4; 12:1-3; 17:1-3; 41:1-57; Exodus 16:4, 5; Deut. 28:1-68; Amos 3:7; Joel 2:28; Daniel 2:28; Luke 1:70; Ephesians 3:3-5; I Nephi 10:19; II Nephi 28:29; Mormon 9:7-10; Doc. and Cov. 20:35; sec. 76; 84:44-48; Pearl of Great Price, page 46; Dr. Talmage's "Articles of Faith," chapter 16.

Objective: To show that the Church, without continuous revelation, is certain to go astray by adopting men-made ideas to meet changing situations.

Suggestive Outline:

I. Consider the fact that, during the period covered by Biblical history whenever the people failed to hearken to the prophets they drifted into error and sin.

II. Discuss the meaning of the statement made in Proverbs 29:18, "Where there is no vision, the people perish."

III. Consider the claims of the sectarian world that, with the Old and New Testaments before us, we need no further revelation.

IV. Discuss the fact that the Bible is interpreted differently by various denominations, in consequence of which, there are hundreds of church organizations instead of but one way, as Christ taught there should be.

V. Consider the consistency of the following: "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God."

Lesson Enrichment: In his first inaugural address, delivered March 4, 1861, Abraham Lincoln, speaking of the Constitution of the United States, says: "No organic law can ever be framed with a provision specifically applicable to every question which may occur in practical administration. No foresight can anticipate nor any document of reasonable length contain express provisions for all possible questions."

"Are we to understand, then, that God does not, and will not further make known his will to men; that what he has said suffices? His will to Moses and Isaiah and John is abundant for modern followers of

Christ? The Latter-day Saints take issue with this doctrine, and pronounce it illogical, inconsistent, and untrue, and bear testimony to all the world that God lives and that he reveals his will to men who believe in him and who obey his commandments, as much in our day as at any time in the history of nations. The canon of scripture is not full. God has never revealed at any time that he would cease to speak forever to men. If we are permitted to believe that he has spoken, we must and do believe that he continues to speak, because he is unchangeable. His will to Abraham did not suffice for Isaiah. Why? Because their different missions required different instructions; and logically, that is also true of the prophets and people of today. A progressive world will never discover all truth until its inhabitants become familiar with all the knowledge of the Perfect One." ("Gospel Doctrine," page 45.)

Second Sunday, July 13, 1930

Lesson 24. The Sacrament.

Text: Sunday School Lesson, No. 24.

References: Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; John 6:53-58; 1 Cor. 10:16, 21, 11:26-30; Doc. and Cov. 20:40, 75-79, 27:1-4, 59:9, 12; "Gospel Doctrine," page 251; 3 Nephi 18:1-12, 28, 29; Mormon 9:29; Moroni 6:6; Dr. Talmage's "Articles of Faith," chapter 9.

Objective: To show the purpose of the Sacrament and the great blessings which come to those who partake of it worthily.

Suggestive Outline:

I. Discuss the origin of the Sacrament.

II. Consider the purpose of the Lord in instituting it.

III. Compare our frequent administration of the sacred emblems, partaken of by all worthy members, with the usual custom in the world.

IV. Consider the moral effect upon those who give frequent thought to the obligations they are under when they partake of the Sacrament.

Lesson Enrichment: "When Jesus came and suffered, 'the just for the unjust,' he that was without sin for him that had sinned, and was subject to the penalty of the law which the sinner had transgressed, the law of sacrifice was fulfilled, and instead thereof he gave another law, which we call the 'Sacrament of the Lord's Supper,' by

which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man should be kept in everlasting remembrance, for said he, 'this do in remembrance of me, for as often as ye eat this bread, and drink of this cup, ye do show the Lord's death till he come.' Therefore this law is to us what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until he shall come again. Therefore, we must honor and keep it sacredly, for there is a penalty attached to its violation, as we shall see by reading the words of Paul." (1 Cor. 11:27-30; "Gospel Doctrine," page 255.)

Third Sunday, July 20, 1930.

Lesson No. 25. What is Salvation?

Text: Sunday School Lesson No. 25.

References: Doc. and Cov. 6:13; 11:7; 14:7; 78:13-22; 84:65-76; 89:2; 109:4; Sec. 76; Moses 6:52; I Nephi 19:15-17; Mosiah 13:28; Alma 9:28; III Nephi 20; 31-35; Luke 3:6; Acts 4:12; 13:26; 16:17; Rom. 1:16; II Cor. 1:6; 7:10; Ephesians 1:13.

Objective: To show what the ultimate goal of all Christians is or should be.

Suggestive Outline:

- I. Discuss the difference between salvation and exaltation.
- II. Consider the celestial glory and the course which leads thereto as described in Sec. 76, Doc. and Cov.
- III. The terrestrial glory.
- IV. The telestial.
- V. Consider the teaching found in Sec. 88:20-24, Doc. and Cov., that man cannot inherit any glory until he learns to abide the law of the kingdom to which that glory belongs.

Lesson Enrichment:

"We are of the earth, earthy; and our Father is heavenly and pure. But we will be glorified and purified, if we obey our brethren and the teachings which are given. When you see celestial beings, you will see those beings clothed upon with robes of celestial purity. We cannot bear the presence of our Father now; and we are placed at a distance to prove whether we will honor these tabernacles, whether we will be obedient and prepare ourselves to live in the glory of the light, privileges, and blessings of celestial beings. We could not have the glory and the light without first knowing the contrast. Do you comprehend that we could have no exaltation, without first learning by contrast? When you are prepared to see our Father, you will see a being with whom you have long been acquainted, and he will receive you into his arms, and you will be ready to fall into his embrace and kiss him, as you would your fathers and friends

that have been dead for a score of years, you will be so glad and joyful. Would you not rejoice? When you are qualified and purified, so that you can endure the glory of eternity, so that you can see your Father, and your friends who have gone behind the veil, you will fall upon their necks and kiss them, as we do an earthly friend that has been long absent from us, and that we have been anxiously desiring to see. This is the people that are and will be permitted to enjoy the society of those happy and exalted beings." (Journal of Discourses, Vol. IV. page 54.)

Fourth Sunday, July 27, 1930.

Lesson 26. The Scriptures.

Text: Sunday School Lesson No. 26.

References: Doc. and Cov. 68:1-4. I. Nephi Chapters 3 and 4. I. Nephi 19:22-24. 2. Nephi 4:14, 15. Alma 13:2. 3. Nephi 23:1-5. Matt. 4:4. John 5:39. 2. Timothy 3:16. 2. Peter 1:19-21.

Objective: To show that in the Scriptures are the words of eternal life (John 5:39), and that every word spoken under direction of the Holy Ghost by those in authority is scripture.

Suggestive Outline:

1. Consider the importance of having Scriptures, as illustrated by the Lord's command to Lehi to send his sons back to Jerusalem for the plates of brass. See I Nephi chapters 3 and 4.
2. Discuss the statement that the counsel given to one set of people under certain circumstances does not always fit the needs of some other generation.
3. Consider the words of Peter: "Knowing this first, that no prophecy of the Scripture is of any private interpretation." (2. Peter 1:20).
4. Discuss the value of the Journal of Discourses, Conference Reports, etc., as the most modern Scriptures.

Lesson Enrichment: "Christ is the Master, the Scriptures are the servant. Here is the true touchstone for testing all the books: We must see whether they work the works of Christ or not. The book which does not teach Christ is not apostolic, were St. Peter or St. Paul its writer. On the other hand, the book which preaches Christ is apostolic, were the author Judas, Annas, Pilate or Herod." Luther's Works, Erlangen edition, Vol. 62 page 128.

"God has held the angels of destruction for many years lest they should reap down the wheat with the tares. I want to tell you now that these angels have left the portals of heaven, and they stand over this people and this nation now, and are

hovering over the earth, waiting to pour out the judgments, and from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection and be shielded and pass through the afflictions in peace and in safety. Read the Scriptures and the revelations; they will tell

you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here." From a sermon delivered by Pres. Wilford Woodruff in Brigham City, June 1894. See report of Eighty-eighth Semi-Annual Conference, page 52.

No Separation From Christ

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

—Romans 8:35-39.

NEW TESTAMENT



General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

Course B—Ages 15, 16 and 17

ANSWERS TO REVIEW QUESTIONS

For June 29, 1930.

1. Peter healed a cripple who had been lame from his birth?

2. "Silver and gold have I none; but such as I have I give thee. In the name of Jesus Christ of Nazareth rise up and walk."

3. They commanded him not to speak at all nor teach in the name of Jesus.

4. "Whether it be right in the sight of God to harken unto you more than unto God, judge ye."

5. They kept back part of the price for their property and claimed they had given all to the apostles.

6. He was a great teacher among the Jews, and advised the rulers to let the apostles alone, lest they might be fighting against God.

7. They rejoiced that they were counted worthy to suffer shame for the name of Jesus.

8. He was one of the seven men chosen to administer the temporal affairs of the Church.

9. He was stoned to death by a mob of the leading Jews for his criticism of their teachings, and claiming that he saw the heavens open and Jesus sitting on the right hand of God.

10. He was a sorcerer, who joined the Church in Samaria, but was reproved by Peter, for trying to buy the power of the Holy Ghost.

11. Philip. They received the Gospel gladly.

12. To confer the Holy Ghost on those whom Philip had baptized.

13. As the birthplace of Saul. As the city near which Saul saw and heard the risen Christ. He was told to go into the city and Ananias would tell him what to do.

14. Jesus appeared to him, and called him to repentance and service in the Church.

15. Eneas was healed of paralysis by Peter.

16. Dorcas was a widow in Joppa who gave much of her time in serving clothes for the poor. She died and Peter restored her to life.

17. Peter went up into the housetop to pray and had a vision in which he saw a sheet come down from heaven containing all kinds of animals. He was commanded to arise, slay, and eat. But he refused on the ground, that they were unclean. The voice assured him that what God had cleansed, he was not to consider unclean.

18. He was a gentile centurion residing at Caesarea, who was devout, liberal, and prayerful. Peter preached the Gospel to him and baptized him.

19. He killed James, the brother of John with the sword.

20. An angel came to him while he was asleep, and led him out of prison, because of the prayers offered in his behalf by the saints. Had this not happened he would have been killed by Agrippa the next day.

LESSONS FOR JULY

First Sunday, July 6, 1930

Lesson 23. The Church at Antioch

Texts: Acts 11:19-30; 13:1-12; Sunday School Lesson No. 23.

Objective: To teach the pupils the great truth that humble and unknown workers are just as necessary to help build up the church as are those of greater talent and leadership.

Supplementary Material: Bible Commentary, Dummelow; "The Early Days of Christianity," Grant, Chap. II.

Suggestive Outline:

- I. Reasons for the spread of the Gospel.
 - a. Persecution.
 - b. Activity of lay members.
- II. Antioch.
 - a. Location.
 - b. Description.
 - c. Importance.
 - d. Religion.
 - e. First Christians.
 - f. Barnabas sent to investigate.
 - g. Saul called to assist him.
- III. The first foreign missionaries.

- a. How called.
- b. Why called.
- c. Those left behind.
- d. Need of humble workers.
- e. Illustrations.

In the first years of Christianity, every member of the church was a missionary. The same was true in the early history of Mormonism. This should be the condition today, also. There is always danger that men and women of ordinary ability may feel that what they can do is of little use. This is a great mistake. God needs the help of everyone, and if He has it, the whole church is vibrating with life and dynamic energy.

Our church has a great missionary system. But it is not alone the Elders in the field who are responsible for the success of this department of our work. They reap the benefits and receive the honors, but often the faithful wife who keeps the home fires burning and makes untold sacrifices to keep her husband in the field, deserves the greater credit. The devoted mother who takes in washing and sends her missionary son the reward of her hard earned toil, should not be forgotten, when the thrilling story of our missionary system is told. And what shall we say of the loving sister who sends the greater part of every monthly pay check to her brother who is filling a mission in a foreign land? We may forget these silent workers, but when God shall make up His jewels He will not forget these faithful toilers for His cause at home.

All-Saints

One feast of holy days the crest,
I, though no churchman, love to keep.
All-Saints, the unknown good that rest
In God's still memory folded deep;
The bravely dumb that did the deed,
And scorned to blot it with a name,
Men of the plain, heroic breed,
That loved Heaven's silence more than fame.

—Lowell.

Second Sunday, July 13, 1930

Lesson 24. The First Foreign Missionaries

Texts: Acts 13:4-52; Sunday School Lesson No. 24.

Objective: To teach the need of a foreign ministry in the church, called of God to warn the world and bring souls to Christ.

Supplementary Material: "Ancient Apostles," McKay; "Early Days of Christianity," Grant; "The Story of St. Paul's Life and Letters," Smyth, "Commentary," Dummelow.

NEW TESTAMENT

*"Ye shall
know the
truth*

Sunday School Lessons

*and the truth
shall make
you free."*

for the

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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Vol. 3, No. 7

Part 3
Lesson 24

July, 1930
For July 20, 1930

Mistaken For Gods

Lesson Text: Acts 14.

Memory Text: "We must through much tribulation, enter into the kingdom of God." Acts 14:22.

Explain: 4. The Apostles; 6. Lystra and Derbe; 8. A cripple; 9. Had faith; 10. Loud voice. Leaped up and walked. 11. Likeness of men; 12. Jupiter, Mercury; 14. Rent their garments; 15. Like passions, Vain things; 16. All the nations; 17. Without witness; 18. Scarce restrained; 19. Jews; 20 Disciples; 22. Confirming; 23. Elders; 25. Attalia.

The Lesson Brought Down to 1930

About three months after Paul and Barnabas had been driven from Antioch as related in the last lesson, they had a thrilling experience in Lystra, a city of Lycaonia. This was right in the heart of a Pagan country, and there was no Jewish synagogue in the city. But Paul did not hesitate to deliver his message, preaching in the market place. His attention was attracted to a poor cripple who had never walked. The unfortunate man looked at him so earnestly, that Paul perceived he had faith to be healed, then in a loud voice he commanded him to stand on his feet, and the man leaped and walked. The story reminds us of the healing of the beggar at the Beautiful Gate by Peter and John.

Not long ago a student asked for an explanation of this and similar

miracles recorded in the New Testament. We can't explain such an unusual act as this, for the man was a congenital cripple. We can only say, that if God can create bodies in the first place, he can certainly repair them. If we had more faith in God's power, we would expect more from it, and perhaps receive more than we do. The trouble in these modern days is that men doubt, in the first place, and then wonder why the Lord doesn't manifest his power.

Generally, however, miracles such as this one only helps the one who is healed. It does not develop faith in the group, nor persuade men to live Godlike lives. Jesus raised Lazarus from the dead in the presence of a multitude but it did not soften the hearts of those who murdered him.

In this case the healing certainly did not help the missionaries. In fact, it nearly led to the death of Paul. These ignorant and superstitious pagans attributed it to their own gods Jupiter and Mercury. Many stories were current among them of God's visiting the earth and mingling with men. So they thought that Barnabas was Jupiter and Paul Mercury. This set them wild and they brought out their oxen and garlands to make sacrifices to these two humble men.

Of course the missionaries would not permit a demonstration like this

(Over)

MISTAKEN FOR GODS

to go on, and violently protested. They rent their clothes, waved their arms and shouted above the tumult. Paul told them that they were not gods but men like themselves and took advantage of the occasion to make known to them the true God. His sermon is interesting:

"Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witnesses, in that he did good and gave his rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

Notice that he did not speak of the history of Israel to these people, because they knew nothing of the true God who had been revealed to that favored nation. Paul bases his teaching upon Natural Religion. He speaks of the unity of God, his creative power and his benevolence. Then he addresses himself to the problems of why God has permitted the nations to remain so long in ignorance. The answer is that this was only for a time, he has not left himself without witness. Then Paul shows how God has been kind to them even in their ignorance.

But this did not satisfy the pagans. In spite of the fact that Paul had healed the lame man, he had insulted their gods. While they were in this sullen and sore state of mind, some of the disgruntled Jews from Antioch and Iconium arrived to poison their minds still further, by per-

suading them that Paul and Barnabas were a pair of dangerous fakers. The reaction was tremendous. It is a dangerous thing to call someone else's gods vain things, so the missionaries had to suffer. It seems almost impossible to believe that one whom they were ready to worship one day, became the next day an object of angry violence.

When Paul tried to preach again, he found a changed atmosphere. The crowd was hostile. They hooted and jeered him. Soon stones were flying and Paul fell under the blows. The mob dragged him out of the city and left him, supposing that he was dead. Perhaps he feigned death to save himself. If so, he must have recalled a vivid picture of another stoning, twelve years before in which he himself took part, where he had seen a dead face, that was as the face of an angel.

Here, too, there was a spectator, a frightened boy, living with his mother, Eunice, and his grandmother, Lois. At least we think he was there, for years afterwards Paul wrote him a letter in which he said: "Remember, Timothy, what I suffered at Lystra." Perhaps it was this event that converted him. If so, Paul did not suffer in vain, for Timothy became one of the great pillars of the Christian Church.

After the mob was gone, the disciples gathered around Paul, and he arose and went with them into the city. The next day he and Barnabas departed for Derbe, thirty miles to the south and east. Here they preached without opposition and made many converts.

Suggestive Outline:

- I. Character of the missionaries.
 - a. Saul.
 - b. Barnabas.
 - c. John Mark.
 - d. The missionaries set apart.
 - e. The departure.
- II. Preaching in Cyprus.
 - a. Salamis.
 - b. Bar-Jesus.
 - c. Sergius.
 - d. Elymas, the socerer.
 - e. Saul's rebuke.
 - f. Saul's name changed.
 - g. He assumes the leadership.
 - h. Perga.
 - i. Mark goes home.
- III. Antioch of Pisidia.
 - a. The journey to the interior.
 - b. Description of Antioch.
 - c. Paul's first sermon.
 - d. Its effect.
 1. On Jews.
 2. Gentile Jews.
 - e. Paul turns to the Gentiles.
 - f. Persecution.
 - g. Driven from the city.

The thing to be emphasized in this lesson is the need of missionary work, and the character of the men who should engage in it. Paul and Barnabas were ideal missionaries. Each of them had spent years in preparing himself for the call of this ministry. In the light of what they accomplished, it is easy to understand why the Holy Ghost said: "Separate unto me Barnabas and Saul for the work of the ministry whereunto I have called them." No better choice could have been made.

Next to Jesus, Paul is the greatest figure of that dispensation. His tireless activity, his loyalty, his devotion, his willingness to suffer and die for his Master, should be a constant inspiration to every boy and girl in the church. We cannot read the thrilling story of his life and ministry without a feeling of the deepest admiration for the man who could so completely consecrate himself to the service of Christ.

Some of the Jews who were jealous of his success in making converts came to Corinth and tried to belittle his work in that city. They accused him of selfishness and preaching doctrines that were false. When this was brought to his attention he wrote them a letter enumerating the trials through which he had passed and the sacrifice he had made to bring them the Gospel. These are his words: "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep; in journeyings often, in perils of waters,

in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness, and painfulness, in watchings often in hunger and thirst, in fastings often, in cold and nakedness."

And it should be noted that when he wrote these words, there were many years ahead of him just as trying as those he had passed through up to that time. There is something wonderful about such a man. He makes us ashamed of the little we are willing to do for Christ. Paul might have enjoyed all the good things of this world. But he gave up all for the cause he loved. And when the hour came for him to give his life he could write to his friend Timothy:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

Third Sunday, July 20, 1930

Lesson 25. Mistaken for Gods.

Texts: Acts 14; Sunday School Lesson No. 25.

Objective: To remind members of the class that a great price was paid in persecution and suffering by those who first carried the Gospel of Christ to the nations of the earth.

Supplementary Material: "Ancient Apostles," McKay; "Early Days of Christianity," Grant. "The Story of Paul's Life and Letters," Smyth; "Commentary," Dummelow.

Suggestive Outline:

- I. Paul and Barnabas in Iconium.
 - a. Many converted.
 - b. The unbelieving Jews.
 - c. Opposition.
 - d. They are compelled to flee.
- II. They come to Lystra.
 - a. A pagan city.
 - b. They preach to the people.
 - c. Paul heals a cripple.
 - d. Effect on the multitude.
 - e. They are taken for Jupiter and Mercury.
 - f. About to be worshipped.
 - g. They protest.
- III. Paul's sermon.
 - a. His theme.
 1. Unity of God.
 2. His creative power.
 3. His benevolence.
- IV. Effect of the sermon.
 - a. People sullen.
 - b. Jews create opposition.
 - c. Paul stoned.
 1. Left for dead.
 2. He recovers.
- V. Missionaries leave for Derbe.

- a. They preach without opposition.
- b. Many converts made.

Every New Testament class should be provided with a map of Paul's journeys. It is impossible for the pupils to follow these lessons with interest unless the teacher points out to them on a map the different places made sacred by his experiences. A good map can be obtained at the Deseret Book Store in Salt Lake City for two dollars.

The Lord said to Ananias, when he sent him to restore Paul's sight and baptize him: "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake."

On this first missionary journey he was beginning to experience the fulfillment of this prediction. We have quoted in the previous lesson what he later wrote to the Corinthians about his sufferings for the sake of the Gospel. No doubt he had this journey in mind when he wrote as he did. Not only was he stoned and left for dead at Lystra, but the whole long overland journey from Perga into the interior of Asia Minor was beset with robbers and dangers of every description. During those three years he lived "in weakness, pain, and constant persecution." Unfortunately, most of the story is lost to us.

If there is time the teacher should also call special attention to Paul's sermon at Lystra in which he makes the statement that God has not left himself without witness even among pagan nations. In support of that statement quote Alma 29:8.

"For behold, the Lord doth grant unto all nations, of their own nations and tongues, to teach His word, yea, in wisdom, all that He seeth fit that they should have."

Fourth Sunday, July 27, 1930

Lesson 26. The Council at Jerusalem.

Texts: Acts 15:1-31; Sunday School Lesson No. 25.

Objective: To teach that a man's standing in the Church of Christ cannot be measured by the number of rules he has complied with, but by the fruits of the spirit which he manifests in his daily life.

Supplementary Material: "Ancient Apostles," McKay; "How to Teach the New Testament," Rae; "Early Days of Christianity," Grant; "The Story of St. Paul's Life and Letters," Smyth; "Commentary," Dummelow.

Suggestive Outline:

- I. The return to Antioch. (See Acts 14:26-28.)

- a. The church called together.
- b. The missionaries' report.

II. The question of Gentiles admission into the church.

- a. Contention of orthodox Jews.
- b. Paul's contention.
- c. Question referred to authorities in Jerusalem.
- d. Why taken there for decision.

III. The Great Council at Jerusalem.

- a. Much questioning.
- b. Statement of the case.
- c. What the Pharisees stood for.
- d. Peter's statement.
- e. James' decision.
- f. Letter given to Paul and Barnabas.
- g. Far-reaching effect of the decision.

The pupils should be impressed with the importance of this first council in the church, and the far-reaching effects of the decision it rendered.

Had the contention of the Judaizers prevailed, Christianity could never have become a world religion. The great fight which Paul made to have the Gentiles received into the church on the same basis as Jews, cannot be fully appreciated at this time. It opened the doors of salvation to every race and nation. The question is dead now but at that time the feelings engendered were intense. Paul was simply doing what Jesus had in mind when He said that new wine could not be put in old bottles. The old covenant which he had made with Israel when he brought them out of the land of Egypt, was superseded by a new covenant which could be written in the hearts of men. As Peter said, the Mosaic law had not saved them, but that faith in Jesus had.

I said that the question was dead now, but that is not strictly true. There are still those who think that salvation is earned by mechanical observance of rules and ceremonies and commandments. That is what the Pharisees thought. So many Sunday Schools and meetings attended, so many prayers repeated, so many days of observance of the Word of Wisdom, does not necessarily mean a fixed amount of reward in heaven. God isn't paying us to be good, but we are good because He is good. We go to Sunday School because we love to meet with Him in his house, and pray to Him because we love to talk and commune with Him. We keep the Word of Wisdom because our bodies are holy temples that must not be defiled, and we pay our tithing because we want the Lord to know how much we appreciate the blessings He has given us.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman;
Mark Austin

LESSONS FOR JULY

Course A—Ages 12, 13, 14

First Sunday, July 6, 1930

Lesson 22. "Moses" (Continued)

Text: Sunday School Lesson No. 22.

Reference: Exodus, Chapters 7, 8, 9, 10 and 11.

Objective: To show the fruitlessness of all human efforts to frustrate the purposes of the Lord.

Suggestive Lesson Arrangement:

- I. The Purposes of the Plagues as related in the Bible. (See Exodus 7:4-5, 9:15-16.)
- II. The Conflicting Powers.
 - a. Moses and Aaron.
 - b. The Egyptian Magicians.
- III. The Plagues in Order.
 - a. The water of the Nile changed into blood.
 - b. Frogs.
 - c. Gnats or mosquitos.
 - d. Flies.
 - e. Cattle sores.
 - f. Boils.
 - g. Hail.
 - h. Locusts.
 - i. Sandstorm.
 - j. Death to Egyptian first born.

IV. The results of the Plagues.

Lesson Enrichment: "The events which preceded the Exodus were so deeply imprinted on the national memory that they are recorded with exceptional fullness and in all three sources. (That is, in all three of the original Bible records from which the Bible as we have it today were compiled.—Editor.) As they were committed to writing four centuries or more after the time of Moses, it is not to be expected that these stories should be exact recollections of actual facts. On the other hand no one who possesses a sound historical judgment would be prepared to deny that there is a substantial basis of fact in the traditions which they preserve."—A New Commentary on Holy Scripture (1928), p. 71-72.

Moses Before Pharaoh

The departure of Moses from Midian strikingly reminds us of the flight of Joseph with the infant child, Jesus, cen-

turies after, to escape the wrath of Herod when the latter decreed that all male children of two years and under in and about Bethlehem should be put to death. Moses, too, takes his wife and infant son, and sets them upon an ass, the only beast of burden he possesses, and places himself by their side, to make the tedious journey to Egypt which he has not seen for forty years.

If Moses does not go to Egypt there will be no deliverance for the children of Israel from the bondage of oppression. If Joseph does not go to Egypt there will be no deliverance for the children of men from the bondage of sin.

Somewhere on the road, that is in the hill country of the desert, Moses met Aaron. "And the Lord said to Aaron, 'Go unto the wilderness to meet Moses.' And he went and met him on the mountain of God, and kissed him. And Moses told Aaron all the words of the Lord wherewith he had sent him, and all the signs wherewith he had charged him. And Moses and Aaron went and gathered together all of the elders of the children of Israel."

The first step to be taken by Moses and Aaron was, as he suggested, the gathering of the elders to obtain the consent of the Israelites themselves to the proposed deliverance. Without that there was no going ahead with the project that had been entrusted by God to Moses. The elders of Israel mentioned were probably the "chiefs of the fathers," that is, the heads of families. After the meeting with "all the elders of the children of Israel," with that interval we do not know, Moses and Aaron presented themselves with their important message to Pharaoh.

It was a daring thing for these two men to do, to stand in the presence of the great king and demand that he allow the band of alien serfs to go three days' journey into the wilderness to worship. It must have surprised the haughty monarch to hear the words: "Thus saith the Lord, the God of Israel. Let my people go, that they may hold a feast unto me in the wilderness."

"Who are these whom God calls my people? Are not all people His, to hear Him and to obey? Must not all men

render their accounts to Him?" My people! We can think that haughty Egypt heard it and laughed aloud, "What, these wretched creatures that dare not call their lives their own! These slaves the chosen favorites of heaven! No! no! If the gods care for any it is for the kings, and for the mighty men of valor, for the learned and the great. The mighty Pharaoh with his pomp and his palaces, and this proud nation—we are they in whom the gods delight." My people. We can think the Israelites heard it and sighed, "Ah, if I were only one of them; alas, it is not for me to think of such a boast and blessedness!" We see the poor slave stand for a moment, lifting his lean bruised body in the heat of the sun; the fetter chafes his wrist; and now the taskmaker's whip falls upon his shoulders with a curse. "Ye are idle! Ye are idle!" One of his people, indeed! And sighing bitterly the Israelite turns to his burden. Blessed be God: He is not ashamed of his poor children! Ashamed! It is almost blasphemy to put it so far from the truth. No indeed, He stoopeth lowest for those that are lowest down. He cometh most gloriously for those that are the neediest. Never in the whole history of the world did he reveal himself with such pomp and majesty as for those poor slaves. Of them it is that the word is spoken, "Let my people go, that they may serve me."

It is probably in the audience-room of the splendid place where Moses had played as a boy that he now meets the lordly Pharaoh. If so, it must be with mixed feelings of a suppliant and a prince that he now stands to crave a favor for his oppressed people from the arrogant king.

The Struggle With the King

To the casual reader of the story of the plagues, it is often a source of wonder why Pharaoh should have been so stubborn after the manifestations of God's power as not to let the children of Israel go. In this connection it is well to remember that the authority of the Egyptian king was considered equal to that of God. He was a child of the sun, and was supposed to have been fondled by the greatest of the gods. He was himself an object of worship. "By the life of Pharaoh" was the most binding oath. Without Pharaoh could not any man "lift up his hand or foot in all the land of Egypt."

It was therefore a very audacious thing that Moses and Aaron demanded, and had it not been for the miracles

wrought through them, Pharaoh most likely would never have entertained a thought in regard to their request. Little wonder that he said, "Who is the Lord that I should obey His voice, to let Israel go? I know not the Lord, neither will I let Israel go." Nor was this all, Pharaoh accused the two brothers of hindering the people's toil, and bade them take their own places in the clay-pit: "Wherefore do ye, Moses and Aaron, let the people from their work? Get you unto your burdens."

Note here the bitter taunt in this last sentence. Pharaoh's heart was hardened, and so his audience with the brothers was ended. We can almost see the sneer on the face of the lordly monarch, and hear the coarse laugh of the courtiers as Moses and Aaron passed down the long hall and out the palace. Without doubt quite a different stage setting took place when, some months later, news was brought of the overthrow of the Egyptian army in the midst of the Red Sea—the last scene of the last act enacted between Pharaoh and "The God of Israel."

Space limit prevents anything like a detailed discussion of the plagues. Nor is there any necessity for it, since they are well known to the Bible readers. It has been said that "the plagues were signs." Their purpose was to disclose the power of Jehovah, not indeed by long drawn out or progressive retribution but in a flash of a distress and suffering, "that all the earth might know there was a God in Israel."

With the historicity of the narrative, which has often been called in question, we are not concerned. The value of the story is moral and religious rather than historical. Whatever else these stories may signify, they teach the important lesson that "the impotence of man's strongest determination when it assays to contend with God and the fruitlessness of all human efforts to frustrate His purposes."

The question so often asked, "Are the plagues to be regarded as miracles or can they be explained as resulting from natural causes?" seems always intruding itself in their discussion. An answer to that question which strongly appeals to me has been made by James Hastings, which closes as follows:

"Few of the recent forms of development in religious thought are more significant than that by which an approach has been made towards a truer perception of the relation in which religion stands to science. Time was when thinkers of the highest intellect and edu-

cation allocated one portion of human thought to religion as its exclusive domain, and another to science. They were as rivals in adjacent kingdoms, neither of which might transgress each other's boundaries. And this mutual opposition was helped by the tendency to make religion equivalent to all points to 'faith in the impossible,' while 'science' was 'knowledge of ascertained facts.' On each side were exponents who gloried in these respective definitions. The results produced upon the study of the Bible was disastrous. The plagues of Egypt, for example, were either miracles, pretends, superhuman acts of God which faith must accept without reasoning, or they were purely natural phenomena. Religious people held the conclusion to which the Egyptian magicians came, that they were the working of the 'Finger of God.' Scientific people held that such a conclusion was as primitive as the magicians themselves. But this hostility is now rapidly passing away, as it is being more clearly recognized that religion embraces science as the greater includes the less; that nothing else can lie outside the activity of the Infinite God; and therefore that to point out a connection between some miracle of Scripture and the natural phenomena does not eliminate from the Divine element; it rather transfigures an unreasoning 'faith in the impossible' into a faith which recognizes the finger of God in everything; the providence of God in every event of national and individual life."

Second Sunday, July 13, 1930

Lesson 23. The Passover

Text: Sunday School Lesson No. 23.

References: Exodus 4:22-23; 11: 12:1-36.

Objective: To show how out of great events customs are instituted or adapted, to commemorate or teach significant principles or doctrines. To stress such lessons as obedience, the ultimate triumph of God's purposes, or dependence upon God's promises.

Suggestive Lesson Arrangement:

- I. The tenth Plague.
- II. The results.
- III. The adaption of an old feast to a new condition.
- IV. The Feast Commemorates.
 - a. The passing of the destroying angel over the children of Israel at the time of the destruction of the Egyptian first born.
 - b. The deliverance of Israel from bondage.
- V. Biblical records testifying of the Feast's future observance:

a. Numbers 9:1-5.

b. Joshua 5:10-11.

c. Matthew 26:26.

Note.—The Feast which since the time of Israel's deliverance has been called the Feast of the Passover undoubtedly antedates the Tenth Plague. (See Exodus 3:18, 5:1, 7:16, 8:27, 10:9, and 12:21.) But since Moses' time it has taken on greater significance, and has been almost entirely commemorative of the great events connected with the deliverance. The Feast today has Christian as well as Hebrew significance. "To the Christian the Paschal lamb is a type of Christ, and the Paschal meal foreshadows the Eucharist (the Sacrament). (See 1 Cor. 5:7, 10:17.) The first born of all creation, the Lamb of God without blemish was offered once for all upon the cross. In the Eucharist we plead this Sacrifice, we realize our unity with each other, we renew our communion with God, and the atoning virtue of the blood of the Lamb is applied for the salvation of all who by faith partake of the sacred feast." (A new commentary on the Holy Scriptures, page 76.)

The Passover

There is always a temptation to linger over details when writing the story of a great life. But it hardly seems possible to make the story of Moses complete even in brief form without some mention of the Passover. From this event dates the birth of a nation. Looked back at by the children of Israel it is the great landmark in their national history. Before that event Israel was a collection of families, after that event Israel was to have unified national life.

The new nation was also to have a distinct religion of its own under the direct rule of Jehovah. It was the beginning of a new era. The calendar was to begin afresh from the day that Israel went out of Egypt "with songs of everlasting joy." The Passover became the great national holiday to be celebrated for a perpetual memorial. From that day all the first born of Israel were to be consecrated to God.

"Sanctify unto me all the first born;

Mine shall they be

All the first born are mine

Set apart unto the Lord."

But it is not the Passover from its historical setting that interests so much. It is rather in its symbolical meaning that it is of importance in our day. In this connection James Hastings has said:

"No study of the Passover would be complete which did not take account of St. Paul's words, 'our paschal Victim also hath been slain, even Christ.' (1

Cor. 5:7.) It is one of the fundamental factors in the growth of Christian out of the Hebrew germ that in the highest act of Christian worship all the main features in the Passover are taken up and receive their full and eternal significance. The First born, the chosen 'Lamb of God,' without blemish, slain once for all is continually offered; the feast is continually spread through which the faithful partaker enters anew into vital union with God; and the atoning virtue of the 'blood of the Lamb' is continually effectual for the salvation of every heart upon which it is sprinkled."

Search all history and you will not find a story more tragic or more sublime than the story of Israel's deliverance. Picture the night of waiting, each family expectant of the command to be given it to "take its journey into the wilderness." Night had settled upon Egypt, a night such as all other nights, but in a moment, as it were, the angel of the Lord goes forth on his errand of death, and a wail went up over the land of Egypt. The first born throughout its borders are dead; in the palace, in the stately home, in the hut of the toiler, in the stable where the cattle are kept. Hear now the cry of the king, "Get ye forth from among my people, make haste or we shall all be dead men." Thus it came about that a nation is born unto the Lord in a day.

In the exodus of Israel from Egypt we are confronted with a real difficulty in the number of people who are said to have gone out of the land. It has been felt by many scholars that the number given in Exodus 13:37, as 600,000 men, besides women, children and a mixed multitude, besides the tribe of Levi, should in some way be modified to overcome the difficulty of finding support for themselves either in the land of Goshen or in the Sianitic peninsula. But it is difficult to say just where the knot ought to cut. One is scarcely justified in saying that the numbers are wholly fictitious; better some attempt to untie the knot by tracing, if possible, the source of the statements. In this connection Prof. Petrie has proposed a solution, which is quoted by Hastings as follows:

"The solution depends on the fact that 'alaf,' which means 'thousands,' has also a second meaning; namely, 'groups' or 'families.' And Prof. Petrie shows in his 'Research in Sinai,' good reason for believing that the 'alaf' of the census of Num. 1 and 26 has been wrongly given the meaning of 'thousands' instead of 'families.' For instance, the statement in words, thirty alaf, two hundred people, has been taken to mean 'thirty thousand,

two hundred people' instead of '30 families, 200 people,' the two hundred people being the number of individuals in the 30 families. Prof. Sayce states that this view is supported by Assyrian, in which he believes the original of the Hebrew text of the Pentateuch was written. Interpreted in this way, the first census in Num. 1, gives a population of 5,550, and a second census, that of Num. 26, 5,730, figures which appear from several lines of reasoning to be very probable ones. If these conclusions are accepted, the difficulty of imagining the Exodus and the wanderings in the desert of so vast a multitude is, if not removed, at any rate lessened. The number, even so modified is sufficient to leave the Exodus and the wanderings in the desert a marvel."

Much speculation has also been had by Bible scholars as to the probable route taken by the Israelites, but that is a matter of not so much concern. We are told that "it came to pass when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the wilderness of the Red Sea; and the Children of Israel went up harnessed out of the land of Egypt."

But no sooner had Israel gone out of Egypt than Pharaoh repented his act of allowing them thus to escape. There was a sudden loss of service which he could not afford to lose. Besides, in their anxiety to rid themselves of the enemies who had brought so much woe upon them, the Egyptian women had laden them with jewels of silver and gold so much that the record states that "they spoiled the Egyptians."

The result was a hasty pursuit by the hosts of Pharaoh. "And the heart of Pharaoh and his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?" The king pursued with horses and chariots, and by forced marches, he overtook the fugitives at their encampment by the Red Sea. The Israelites were in a panic. They upbraided Moses and said, "Is it because there were no graves in Egypt, thou hast taken us away to die in the wilderness?" We meet that same cry often as we proceed with the story. But here for the first time these bondsmen were to witness the power of God.

There was one man who seemed unmoved amid the panic of the people. That man was their heroic leader. "Fear not," he said, "stand still, and see the salvation of the Lord, which he will

show to you this; for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." And by the faith of Moses they passed through the Red Sea as on dry land. That was a great day for Israel.

"He caused," says Isaiah, "his glorious arm to go at the right hand of Moses." In after years the people had good reason to remember Moses, though they often forgot God whom they also should have remembered.

As to the miracle of passing over the sea on dry ground, the want of space forbids any detailed discussion. In this connection it must suffice to quote the words of another:

"The fact of the passage of the Red Sea can be questioned only by an extreme and baseless skepticism. On the principal facts involved the successful passage of the Israelites, the destruction of the pursuing Egyptians in the returning waters, the principal narratives, and also the song; all agree—they differ only in details. Dillmann remarks that these details are described most simply if only we do not understand as prose what is intended to be poetry in the song: a strong wind drives back the waters in such a way as to permit the Israelites to pass through; another wind, suddenly rising in the opposite direction, causes the water to return and close upon the pursuing foe. That natural causes were in operation is taken for granted: Jehovah is glorified for setting them in action, and achieving by such simple means the salvation of his own people, and the destruction of their foes. The marvel lay in the deliverance of the people, whom its leader had ever taught to trust in its God, in the extremity of danger, without its own co-operation; this was also the reason why the event had such an immense significance in the subsequent history of the people."

Third Sunday, July 20, 1930

Lesson 24. "Moses" (continued)

Israel in the Wilderness

Text: Sunday School Lesson No. 24.

References: Exodus 15, 16, 17 and 18; Numbers 14:23.

Objective: Show that the Children of Israel proved by their own actions their inability to comprehend the purposes of God; that they were forced to wander in the wilderness because they failed in spite of miracles and evidence of God's power.

Suggestive Lesson Arrangement:

- I. The people begin to murmur.
 - II. The bitter water made sweet.
 - III. The Lord feeds the children.
 - a. Quails.
 - b. Manna.
 1. Instructions about gathering.
 2. Instructions about providing for the Sabbath.
 - IV. The Meeting of Jethro and Moses. Jethro's advice and the organization of the people.
 - V. Some comment which will make of this very long lesson a unit. (See objective or tell reason or reasons why the children were forced to wander for 40 years in the wilderness. It seemed necessary to wait for a new generation so low had Egyptian slavery forced the people.)
- Lesson Enrichment:

MOSES, THE LAWGIVER

By Oliver C. Dalby

The Character of Moses

I think it safe to say that no one who reads the story of Moses with care will dispute the fact that he was a man of extraordinary ability. A solitary figure of grandeur and dignity, of purity of life, towering above his fellows in power and greatness, as one star sometimes outshines all the other stars in the firmament. No single character in the Old Testament stands out quite so prominently or ranges so high in purpose or pathos as Moses. He is a man of deep religious convictions, endowed with great native ability as a civil leader, and with a self-sacrificing devotion for the welfare of his people. Notwithstanding these many qualities of greatness, which he must have known to exist in himself, he was yet a man of modesty and meekness above all men of his time.

What else can I say in a summary of the character of Moses? He was, to be sure, incontestably the chief personage of the Exodus. In Biblical reference to him, it is either, "The Lord spake to Moses," or "Moses spake to the children of Israel." In the account that has come to us, his name predominates over all other names. In the "Mount of Moses," "The Well of Moses," "The Covenant with Moses," "The Valley of Moses," "The Books of Moses," and so on throughout, indeed, the word "Mosaic" has become so much a part of our everyday speech that we can scarcely ever think of its origin, but we know its meaning.

The debt his own people owe to Moses can hardly be over estimated. Lawgiver and judge, prophet and priest, war hero

and man of peace, founder of their religion and exemplar in worship, courageous in time of trouble, inured to hardship and danger; this marvelous and gifted man stands in the forefront as a founder and maker of Israel. Yet not to Israel alone, but to the gentile world as well, as he left the heritage of his laws, his ideals, and his enduring precepts.

The epithet of Moses as "very meek," needs to be understood as meaning that he was able to endure trials, overcome difficulties, bear these troubles in silence, and to overlook the childish conduct of the people without his becoming provoked to the extent of abandoning his task, as most men might have done had they been placed in similar circumstances. "He went on steadily day by day attending to their interests, hearing their disputes, doing justice between man and man, waiting patiently for signs of improvement which seldom, if ever, manifested themselves."

As to the leadership of Moses, we are impressed by his silence rather than by his much speaking. If we stop to analyze this trait in his character, we shall discover that the subjugation of this outward gift was to give him inward strength. It is not always the man of much speech who subdues the world. More often it is the man who sets a check on his tongue. Among the things of enduring worth in Moses was his generosity of spirit and his trust in God. "Nature sets its premium on reality."

As a further discovery of the qualities when specifically made for Moses' leadership, we should perhaps name first of all that rare human quality which is able to discern injustice in the attitude of the strong against the weak, and to sympathize with the oppressed. Most people profess such sympathy, but in most people the feeling is too weak to take fire. The very first thing we read about Moses after he had grown to manhood reveals this trait in his character. When he saw one of the Israelites suffering wrong at the hands of an Egyptian, he smote the Egyptian. When it is recalled that Moses was an "Egyptian prince," and that he had been brought up among the nobility, his conduct is the more remarkable, since the Israelites were despised in the eyes of the Egyptians, and were oppressed and ill-treated by them. But when Moses saw the case of ill-usage toward one of his brethren his sympathies were aroused to the extent that he felled the Egyptian with a blow.

So again in Midian, his first act was to defend the daughters of Jethro who had come to water their flocks at the well, and which the rough and unman-

nerly shepherds attempted to drive away. They, the daughters of Jethro, went home and told their father that "an Egyptian delivered us out of the hands of the shepherds, and also drew water enough for us, and watered the flock."

There was another quality which made for the leadership of Moses, a change that every man must undergo, who, under God, undertakes to lead his people. That is the quality of submission to divine chastisement. Only in this way is God able to bring about a real change in a man's character, which is usually necessary to meet God's demands. A real change in a man's temper is a rare and wonderful thing. We are sometimes tempted to doubt whether such a thing is possible. Of course we sometimes see men giving up their bad habits, controlling their passions and bodily appetites, giving up drinking, gambling, swearing, and what not; but to see a man new-born, with a real change of heart, a made-over character, is rare indeed. Such a change came to Moses.

The difference between Moses and the successful ruler of the world type is this: Moses sympathized with the people whom God had called him to lead out of Egypt, he was willing to bear with them, plead for them, assist them, and sometimes denounce them. The successful earthly ruler of the world type often uses the weakness and voices of his subjects to further his own ends and to get personal gain. He maintains his influence and power, not by curbing and restraining his people but by humoring their follies. Not so with Moses. He was willing to lose his power, if need be, in the restraint of his people's vices, and to set them a pattern of righteousness.

Moses did not retain his power by giving in to his people. He resisted their sins, rebuked and punished them, loved them all the while, because God had called them and him.

We have in a previous chapter spoken of Moses as a lawgiver. In summarizing his character, this quality must not be lost sight of, but it needs no further discussion here except to call it to the attention of the reader.

As a closing word, however, mention should be made of the gift and calling of Moses as a prophet. We are told in Deuteronomy that "there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face." If it be the calling of a prophet to have insight into God's purposes, purity of thought, and a knowledge of God, over and above that of his fellows, then indeed has the writer of Deuter-

onomy made no mistake in saying, "there has not arisen a prophet since in Israel like unto Moses."

Moses speaks in Jehovah's name to Pharaoh; he uses the prophetic expression, "thus saith the Lord." He hears God's commandments on Mount Sinai; he speaks with God as one man speaks with another: "as a man speaketh unto his friend." In all that he did he shows himself the Lord's spokesman, unapproached by any other. He is a prophet without rival. He is a "servant of God," a designation used of him alone. He was God's instrument in establishing Israel's religion. As a civil and religious leader, as a lawgiver, as a servant of God, Moses is without a peer.

Fourth Sunday, July 27, 1930

Lesson 25. "Moses" (continued)

The Ten Commandments

Text: Sunday School Lesson No. 25.
Reference: Exodus 19, 20.

Objective: To show that rules of action or conduct are basic to life in political or social order.

Suggestive Lesson Arrangement:

- I. How the Ten Commandments came to Moses and the people.
- II. The Ten Commandments (decatalogue).
 - a. The first.
 - b. The second.
 - c. The third.
 - d. The fourth.
 1. These are about man's relations to his God; they have religious significance.
 - e. The fifth.
 2. This recognizes the family and the order—the family. The family is the first unit in social life.
 - f. The sixth.
 - g. The seventh.
 - h. The eighth.
 - i. The ninth.
 - j. The tenth.
3. These are about relations between man and man. The larger social units. The Ten Commandments are basic laws for man—his three great relationships. (1) To his God. (2) To his family. (3) To society. Many more laws are necessary in the life of civilized man but nearly all laws may be classified under one or more of these three relationships.

Note.—Instructors should recognize

that the above classification of the Ten Commandments is most elementary. Almost any reference book will give more material and better arrangement. See E. G. "Outlines in Religious Education, Old Testament Dispensation," page 112-145.

- III. How the reception of the Ten Commandments affect the people. (See Exodus 20:18-22.)

Lesson Enrichment:

MOSES, THE LAWGIVER

By Oliver C. Dalby

We have traced somewhat in detail the story of Moses up to the time when his faith saved the children of Israel from the perils of the Egyptians at the shores of the Red Sea. We cannot follow the Israelites in their wanderings in the desert, or point out all that might be of interest in the career of Moses during those forty trying years in the wilderness. But our sketch would be quite incomplete unless some mention were made of the laws that he introduced to the moving nation he was leading to the "promised land."

It has been said, and it seems to me to have been rightly said, that if no other proof were furnished of his right to be called a prophet inspired of God, the production of the Decalogue, or Ten Commandments, furnishes such proof. Embodied in these commandments are all the essential relationships between man and man, and between man and God. If these commandments are obeyed there is secured to man life, property, truth, and the purity and integrity of the home. Of them it may be said, they embody all that is worthy in human legislation. They are the substance and essence of all moral obligations. Suited not alone to the time when they were given, they are, and must continue to be, binding until man and time shall be no more.

The inclination to look upon the Ten Commandments as purely religious in scope is a grave mistake. It is a mistake common to those who are inclined to rule God out of temporal matters. But it is not possible, try as we will, to wholly divorce what we are pleased to call human law and spiritual law, for reduced to their last analysis they spring from the same source. The truth is that only two of the Ten Commandments are purely spiritual or religious in character, that is, deal exclusively with man's relation to Deity. One is both temporal and religious. The

others may be said to deal with the relations of man to society, that is, with temporal matters.

The Ten Commandments in Detail

Studied in detail, though generally thought of as moral law, the Ten Commandments are also the basis of all that we call municipal law. If we omit the first two, which deal with the existence and unity of God—even these have much of the substance of temporal legislation—we are commanded to observe a periodical day of rest. This commandment is enforced by municipal law, and if we follow the spirit of the commandment, we not only refrain from manual toil, but we enter into the spirit of worship on that day. If we inquire into the why of the temporal law, about the Sabbath, we may be told that the law is enacted primarily for the relief and welfare of overworked humanity.

In this connection it may be well to recall the fanatical attempt of France, following the revolution in 1793, to abolish the institution of the Sabbath by ordaining every tenth day as a day of rest, but the scheme would not work, and it became necessary to restore the observance of the seventh day, according to the law of God.

The fifth commandment, "Honor thy father and thy mother that thy days may be long in the land which Jehovah thy God giveth thee," imposes a duty which is the origin of all human obedience. Intended primarily for the child and youth, it insures a continued obedience to all rightful authority throughout life, which is the fabric of strength in all government and insures the safety of the social group. It is the insubordination of childhood and youth that works destruction of the state.

In the sixth, seventh, and eighth commandments, we have the establishment of our civil law, in respect to domestic relations; one points out the sacredness of human life—enacted into the municipal statutes by all civilized nations—the second of these laws relates to property rights. It emphasizes the moral duty of honesty as well as providing for the security of one's goods. The third of these domestic laws, here taken out of its order, has reference to the crime of immorality; alike an offense against the law we call the law of God, and the enactment of municipal law by man, based upon the higher law. Who will say that these laws do not ramify all of our domestic relations?

There are yet the commandments, "Thou shalt not bear false witness," and, "Thou shalt not covet." Perhaps more personal in their nature than the

other, yet upon these two rests largely the administration of absolute justice. It may be admitted that so far as moral aspects of these commandments are concerned they are binding only upon conscience, but since they form the basis for our civil law, they become likewise binding upon our conduct.

A Summary of the Laws of Moses

It is quite impossible to deal with the other laws found in the code of Moses. Nor is it desirable to involve ourselves too deeply in a study of these laws. The subject of legislation is usually a dry subject. It should be noted, however, that the Mosaic law can never cease to be of importance to us. Upon the principles embraced in this code are based all our civil enactments. Its morality in the main is the morality we attempt to follow. It will be recalled that the Puritans, both those of America and those of England, sought to restore the Mosaic law in its entirety, that they might enjoy a greater freedom. As we think of the matter now, we can hardly feature going back some three thousand, five hundred years and subjecting ourselves to the law as it existed at that time, but it argues much for the genius of Moses and the divinity of the Hebrew law.

Looking at these laws from a purely human standpoint and regarding Moses as the author of the law which bears his name, he has had a greater influence on the human race than any other law-giver that ever lived.

But it should not be overlooked that so far as the Ten Commandments are concerned, notwithstanding all that has been otherwise said, their vital significance to us is their religious and moral teachings. It is worth while to remember that as an introduction to these commandments, we are first taught that, "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." Of course these words were addressed to the Israelites, but they have a significance for us in that they confirm our impression of God's loving-kindness and tender mercy to erring humanity.

A close examination of the Ten Commandments will disclose that their most distinctive characteristics do not lie in their religious or moral precepts, but rather in what may be termed in their architectural plan. The genius of the architect is shown more in the stately beauty of their arrangement and form than in the material used. All parts are so combined into a splendid whole as to

express one great conception. In the selection of these commandments, rights and duties are so blended and arranged as to make the profoundest impression of their religious truths upon the human mind. It would clearly seem that such work is beyond the power of an uninspired mind. The Bible asserts, and we may well believe, that these commandments were written not by Moses, but by the finger of God.

As to the other laws referred to, there is much conflict among Bible scholars,

as to their authorship, time of promulgation, purpose of enactment, and many other points. Radical scholars, for instance, ascribe the Book of Deuteronomy to the time of King Josiah, and go so far as to say that it is a pious fraud imposed by the priests upon the king in order that their position might be made secure. There is little ground for such a contention, and since the evidence is so slight, we need not take the space to present opposing views.

BOOK OF MORMON



General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR JULY

First Sunday, July 6, 1930

Lesson 24. Prophecy Concerning the Land of Promise

Texts: Divinity of the Book of Mormon; Sunday School Lesson No. 24.

Objective: To teach that the ancient prediction concerning America's supremacy is now recognized by the world.

To Teachers: Give your class the setting of 1830. Show how poor and small the country was, as compared with the populous, wealthy countries of the Old World. Point out how hazardous it would have been for any one even to suggest that America would tower above all others and be a "choice land"; and yet Joseph Smith came forth with that statement, which he did not hesitate to give to the world, for it was recorded on the plates which an angel of the Lord had given to him. Although Joseph Smith, himself, probably had little idea of the magnitude of America's future, yet his absolute knowledge of the divinity of the Book of Mormon prompted him to translate exactly what the plates recorded. The class should be led to understand that a prophecy does not depend upon the knowledge of the one to whom it is given. He may have limited knowledge of what the prophecy means, yet he is the medium through which the word of the Lord is given to the people. Finally, events prove the correctness of the prophetic utterance.

Thus it is with the Book of Mormon promise given many centuries ago concerning this land of promise and its choice position among the nations,

Second Sunday, July 13, 1930

Lesson 25. The Land of Promise Foretold

Text: Divinity of the Book of Mormon, See Sunday School Lesson No. 25.

Objective: To teach that America has fulfilled the prophecy concerning its place among the nations.

To Teachers: As the class reads the statistical information dealing with America's output and wealth, see that they keep before them the picture of our humble beginning and the difficulties which were encountered by the founders and colonizers in meeting their obligations. Show that no one, until of recent years had any idea or conception of the almost inexhaustible resources of the country, and yet a prophet of the Lord, speaking centuries ago, foresaw it all in a vision. And Joseph Smith, a young man in a rural community proclaimed this fact as a result of the translation from the plates at the beginning of the nineteenth century. He had no thought of America's future, and of himself, for neither he nor his associates nor even the leaders in the nation had any ground upon which to conclude that their country would rise so magnificently out of its poverty and hardships.

This treatment today should be convincing that it was the Lord, and not Joseph Smith, that foretold America's greatness. It was a case of divine knowledge surpassing human foresight. The Book of Mormon was the Lord's vehicle to convey His message to the world.

Third Sunday, July 20, 1930.

Lesson 26. America—The Land of Promise, choice above all other lands.

Text: Divinity of the Book of Mormon; Sunday School Lesson, No. 26.

Objective: To teach that the Book of Mormon predictions concerning America's superior place in the world, are now being fulfilled.

To Teachers: As you have your class discuss the points in today's lesson, have them picture primitive America as seen by the colonists. Let them recall the hardships which they encountered on their determined efforts to earn a meagre livelihood. No one at that time dreamed of America's potential wealth or of the extent of its marvelous and varied resources. Vast stretches of land were then sold for a song. There is nothing to indicate that men had any conception of America's great possibilities. Human wisdom was not able to see what the prophets of the Lord had foretold centuries ago. See that your class gets this distinction between prophetic vision and human wisdom. What force does this give to the claims of divinity to the Book of Mormon, in which these predictions occur? It is this question which our missionaries ask of investigators who perhaps, have never thought on the subject.

When the Book of Mormon made its appearance in 1829, the statements it contained about this choice land were not a matter of common belief or acceptance.

Query: Did this thought originate with Joseph Smith?

Did he have wisdom far beyond that of his fellows?

People are not willing to admit his superiority. Then how can they account for these predictions that are now coming true in such a startling manner and extent, as recorded in that book?

What evidences do we have here of the presence and the land of prophecy?

How does this strengthen belief in the Book of Mormon?

Fourth Sunday, July 27, 1930.

Lesson 27. History of Spain and America.

Text: Divinity of the Book of Mormon; Sunday School Lesson, No. 27.

Objective: To teach that Spain's decay is in fulfilment of the Book of Mormon prophecy.

To Teachers: The lesson today is a prophetic description of Spain's rise and fall. The causes are clearly set forth. That nation set out to destroy, to fight against the people of this land, Zion. Book of Mormon prophets had decreed death to those that would ever attempt such a thing. The class will be able to see the literal fulfilment of that prophecy. Draper's observations, as given in today's lesson, should be carefully read and analyzed.

Where does Spain stand today among the nations?

What has become of her power?

It might be fitting today to refer to the Monroe doctrine as a protecting, shielding arm to Zion against the repetition of such acts attributed to Spain.

Is the Monroe Doctrine inspired? Is it in keeping with Book of Mormon promises?

Note the difference between the Spanish and the English methods in America. Spain is gone from our shores, England is in possession of the great empire, Canada, on the north. Why has not England suffered the same fate as Spain?

These discussions should lead to the easy conclusion by your class that the prophecy in the Book of Mormon will be literally fulfilled and that any nation or people that ever attempts to fight against Zion, will be destroyed.

What does that mean to the safety of the people of America?

Just a Minute

I have only just a minute—

Only sixty seconds in it—

Forced upon me.

Can't refuse it—

Didn't seek it—

Didn't choose it.

I must suffer if I lose it,

Give account if I abuse it,

Just a tiny little minute—

But Eternity is in it.

—Better Living

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR JULY

Ages 10 and 11

First Sunday, July 6, 1930

Lesson 23. Missionary Labors of Joseph Smith at Colesville, Broome County, New York (continued)

Text: Sunday School Lesson No. 23.

Supplementary Reference: Joseph Smith, "History of the Church," Vol. I, pp. 86-91.

Objective: To show that the Lord is ever ready to protect his servants so that they can accomplish the work He has required of them.

Organization of Material:

- I. The Prophet returned from Fayette to his home in Harmony, Pennsylvania, June 9, 1830.
- II. A few days later he, his wife, Emma Smith, Oliver Cowdery, David Whitmer, and John Whitmer went from Harmony to the home of Joseph Knight at Colesville, Broome County, New York.
- III. At Colesville, a meeting was held at which thirteen were baptized, among whom were Emma Smith and Joseph Knight.
- IV. The Prophet was arrested in Colesville, and tried and acquitted in South Bainbridge, Chenango County, New York.

Lesson Enrichment: On May 14, 1844, fourteen years after the early prosecutions of the Prophet before the courts of New York, Mr. John Reid, the lawyer who defended Joseph Smith, made a speech before a public gathering in Nauvoo. Mr. Reid never became a member of the church, but was always the Prophet's staunch and true friend. He remarked:

"After the book (Book of Mormon) was published, he (Joseph Smith) came to live in the neighborhood of Father Knight's, about four miles from me, and began to preach the Gospel, and many were pricked in their hearts, believed and were baptized in the name of the Lord Jesus. He soon formed a church at Colesville, his meetings were numerously attended; the eyes of all people were upon him with astonishment . . . I remember the persecutions which fol-

lowed General Smith, when his cheeks blossomed with the beauty of youth, and his eyes sparkled with innocence. His enemies made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal justice to all, and a man of great discernment of mind. The case came on about 10 o'clock a. m. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes, sir, let me say to you that not one blemish nor spot was found against his character. He came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about 12 o'clock at night. After a few moments' deliberation, the court pronounced the words 'not guilty,' and the prisoner was discharged. But, alas! the devil, not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fields of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell, or Texas, they did not care which; and in half an hour after he was discharged by the court, he was arrested again, and on the way to Colesville for another trial." (Times and Seasons, Vol. V, pp. 549-552.)

Application: If I am humble and obedient to the commandments of the Lord, I am in a position to receive his help in time of need.

Second Sunday, July 13, 1930

Lesson 24. Missionary Labors of Joseph Smith at Colesville, Broome County, New York (continued)

Text: Sunday School Lesson No. 24.

Supplementary Reference: Joseph Smith, "History of the Church," Vol. I, pp. 91-96.

Objective: To show that in spite of the efforts of evil designing men to thwart the work of the church it progressed.

Organization of Material:

- I. After being tried at South Bainbridge, Chenango County, New York, the Prophet was arrested again and taken to Broome County to answer additional charges.
- II. Joseph Smith was lodged in a tavern and abused by the constable and wicked men.
- III. He was acquitted by the court at Colesville, Broome County.
- IV. He arrived home in safety.

Lesson Enrichment: On May 14, 1844, fourteen years after the early prosecutions of the Prophet before the courts of New York, Mr. John Reid, the lawyer who defended Joseph Smith, made a speech before a public gathering in Nauvoo. Mr. Reid never became a member of the church, but was always the Prophet's staunch and true friend. He remarked:

"I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was great against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go, and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go, and started with as much faith as the Apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David. . . . The next morning, about 10 o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell and had been whipped by the spot boy there-

of; which they brought forward to testify one after the other, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: 'Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged.' They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

"After they had got through, I arose and said: 'This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before the venerable judge for some alleged crimes, and nothing was found in him worthy of death or of bonds. Yet, to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers.' We got him away that night from the midst of three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself; it was the Lord's work and marvelous in our eyes." (Times and Seasons," Vol. V, pp. 549-552.)

Application: Right will ultimately triumph.

Third Sunday, July 20, 1930

Lesson 25. A Heavenly Messenger Appears to Joseph, Persecutions in Harmony, Saints at Colesville Confirmed

Text: Sunday School Lesson No. 25.

Supplementary Reference: Joseph Smith, "History of the Church," Vol. I, pp. 106-109.

Objective: To show that persistence and faith in the Lord will accomplish righteous desires.

Organization of Material:

- I. A heavenly messenger appeared to Joseph Smith at Harmony and gave him instructions relative to the use of wine for the Sacrament.
- II. The spirit of persecution arose against the Prophet in Harmony, Pennsylvania.
- III. Hyrum Smith and David Whitmer came to Harmony during the latter part of August, 1830.
- IV. The converts at Colesville were finally confirmed members of the church.
- V. The Prophet moved his family from Harmony to Fayette, Seneca County, New York, the last week in August, 1830.

Lesson Enrichment: "Joseph Knight, Senior, one of the earliest members of the church, was an American by birth. He was well advanced in years when the work of the Lord in these last days began to come forth. Mr. Knight married Polly Peck; he moved into the State of New York in 1809, and settled on the Susquehanna river in the township of Bainbridge, Chenango County. Two years later he moved to Colesville, Broome County, New York, where he remained nineteen years. 'My father,' says Newel Knight in his journal, 'owned a farm, a grist mill and carding machine. He was not rich, yet he possessed enough of this world's good to secure to himself and family, not only the necessities, but also the comforts of life. His family, consisting of my mother, three sons, and four daughters, he reared in a genteel and respectable manner and gave his children a good common school education. My father was a sober, honest man, generally respected and beloved by his neighbors and acquaintances. He did not belong to any religious sect, but was a believer in the Universalian doctrine.' The business in which Joseph Knight, Senior, engaged made it necessary at times for him to hire men, and the Prophet Joseph was occasionally employed by him. To the Knight family, who were greatly attached to him, the young Prophet related many of the things God had revealed respecting the Book of Mormon, then as yet to come forth. So far at least was the elder Knight taken into the Prophet's confidence that he purposely so arranged his affairs as to be

at the Smith family residence near Manchester, at the time the plates of the Book of Mormon were given into Joseph's possession. Mr. Knight had driven to the Smith residence with a horse and carriage, and in this conveyance, according to the statement of both Lucy Smith, mother of the Prophet and Joseph Knight, Senior, Joseph, in company with his wife Emma, drove away very early—before daylight—on the morning of September 22, 1827. It is presumed, of course, the Prophet drove to the hill Cumorah and there received from Moroni the plates of the Book of Mormon, etc. Mr. Knight remained at the Smith residence at Manchester several days and was there the day Joseph brought home the plates, and in company with Joseph Smith, Senior, and Mr. Stool—who was also present at the Smith residence in company with Mr. Knight—went in search of those men who had assailed the Prophet while on his way home with the plates, but they did not find them. Joseph Smith, in his history of August 22, 1842, refers to Joseph Knight in the following endearing terms: 'I am now recording in the Book of the Law of the Lord, of such as have stood by me every hour of peril, for these fifteen long years past—say, for instance, my aged and beloved brother, Joseph Knight, Senior, who was among the number of the first to administer to my necessities, while I was laboring in the commencement of the bringing forth of the work of the Lord and of laying the foundation of the Church of Jesus Christ of Latter-day Saints. For fifteen years he has been faithful and true, and evenhanded, and exemplary, and virtuous, and kind, never deviating to the right hand or to the left. Behold he is a righteous man; may God Almighty lengthen out the old man's days; and may his trembling, tortured and broken body be renewed and the vigor of health turn upon him, if it can be Thy will, consistently, O God; and it shall be said of him by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel, therefore his name shall never be forgotten. There are his sons, Newel Knight and Joseph Knight, Junior, whose names I record in the Book of the Law of the Lord with unspeakable delight, for they are my friends.'" (L. D. S. Biographical Encyclopedia, Jensen, vol. 2, pp. 772-3.)

Application: How many each of you achieve success in whatever righteous things you try to do?

Fourth Sunday, July 27, 1930

Lesson 26. Missionary Labors of Samuel Harrison Smith at Livonia, June to October, 1830

Text: Sunday School Lesson No. 26. Supplementary Reference: Lucy Mack Smith, "Joseph Smith and His Progenitors," pp. 181-184; 189; 201.

Objective: To show that we should never reject the servants of the Lord, and to show that God moves in a mysterious way His wonders to perform.

Organization of Material:

- I. Samuel Smith went on a mission to Livonia, June 30, 1830.
- II. He was turned out of a certain tavern.
- III. He was fed by a poor widow, and gave a Book of Mormon to her.
- IV. He left a Book of Mormon at the home of Reverend John P. Green.
- V. This copy of the Book of Mormon was the means of bringing Brigham Young into the Church.

Lesson Enrichment: "Samuel Harrison Smith, one of the eight witnesses to the Book of Mormon, was the fourth son of Joseph Smith and Lucy Mack, and was born March 13, 1808, in the town of Tunbridge, Orange County, Vermont. In his early life he assisted his father in farming. He possessed a religious turn of mind, and at an early age joined the Presbyterian Church, to which sect he belonged until he visited his brother Joseph in Pennsylvania in May, 1829, when Joseph informed him that the Lord was about to commence His latter-day work. He also showed him that part of the Book of Mormon which he had translated, and labored to persuade him concerning the Gospel of Jesus Christ, which was about to be revealed in its fulness. Samuel was not, however, very easily persuaded of these

things, but after much inquiry and explanation he retired and prayed that he might obtain from the Lord wisdom to enable him to judge for himself; the result was that he obtained revelation for himself sufficient to convince him of the truth of the testimony of his brother Joseph . . . He was baptized by Oliver Cowdery, and was the third person baptized into the Church of Jesus Christ in the last dispensation. He was present at the organization of the church, April 6, 1830, and was one of the six who at that time constituted the members of the same. He was ordained to the Priesthood on that day. On the 30th of June following, he took some copies of the Book of Mormon and started out on his mission.

"In September, 1840, Samuel received the following blessing from the hands of his father, Joseph Smith, Senior, upon his dying bed: 'Samuel, you have been a faithful and obedient son. By your faithfulness you have brought many into the church. The Lord has seen your diligence, and you are blessed, in that he has never chastised you, but has called you to your home to rest; and there is a crown laid up for you, which shall grow brighter and brighter unto the perfect day. When the Lord called you, he said, "Samuel, I have seen thy sufferings, have heard thy cries, and beheld thy faithfulness; thy skirts are clear from the blood of this generation." Because of these things, I seal upon your head all the blessings which I have heretofore pronounced upon you; and this, my dying blessing. I now seal upon you. Even so; Amen.'" L. D. S. Biographical Encyclopedia, vol. 1, pp. 278-282.)

Application: How should we receive the ward teachers? Why should we be obedient to the will of the Lord?



BOOK OF MORMON CLASS, BALDWIN PARK BRANCH, LOS ANGELES STAKE

Every member has a Book of Mormon, kept up with the lessons, and given a two-and-a-half-minute talk.

From left to right in the picture is Glen Lee, Harold Eccles, Elda Hanks, Bernice Tyler, James Vincent, Louise Jackson, Pearl Hibbard, Claudine Dodge, Edwin Black, Gladys Hibbard, Doralie Hawkins, and Vernal Stapleman.

P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Ciaucue

LESSONS FOR JULY

Ages 7, 8 and 9

First Sunday, July 6, 1930

Lesson 71. Hezekiah Comforted.

Texts: II Kings, 20:1-12; Isaiah, 38; Sunday School Lessons No. 71.

Objective: "Ask and ye shall receive."

Pictures: See "Hezekiah the Sick Ruler" in The Bible Primer—(Old Testament, page 94).

Organization of Material:

I. King Hezekiah "Sick Unto Death."

- a. The Prophet Isaiah tells him to prepare for death.
- b. The king sorrows greatly.

II. He Prays to God.

- a. He calls attention to his faithfulness.
- b. His heart was not divided between devotion to the Lord and devotion to other gods.
- c. His prayer is heard.
- d. Isaiah promises him length of life.

To visit the temple in three days.

III. The Sign of the Sun Dial.

- a. Hezekiah asks for a sign.
- b. The Lord turns the shadow backwards.

Lesson Enrichment—Point of Contact: A very interesting way to begin this lesson would be to make a shadow on a sun dial.

Find a small piece of wood in the shape of a tall triangle and let it rest on its base in the sunshine. Put under this piece of wood a piece of cardboard upon which has been marked the face of a clock (a circle with the numbers 1 to 12 marked around it). As the piece of wood rests in the center of the circle let the children observe where the shadow of the wood falls upon the circle. (If there is sunshine in the room this may be done near the window.) It was by this means that people used to tell the time. Our story today tells about how the Lord answered a prayer by moving the shadow on a sun dial.

Illustrations—Application: After this story has been developed, let the class members think of other stories which

they have heard of children or grown folks among their own friends who have had their prayers answered. Help them to recall the story of the Settlement of America by the English Colonists long, long ago and the Signing of the Declaration of Independence. What part did prayer to God have in this story? So when we think of the Fourth of July again let us think of the part the Lord had in the making of this holiday.

During the summer vacation time when we are in a dangerous place whom may we ask for help? Why is it not necessary for us to kneel down to pray at such a time, if we should be driving in an automobile or wading in the water?

Second Sunday, July 13, 1930

A Picture Lesson

During this period let the children tell the stories of King Hezekiah and the Prophet Isaiah by describing pictures which the teachers show to them. Show the picture of Sennacherib's army, of the temple at Jerusalem, of the Prophet Isaiah which may be obtained from various sources. Show also the pictures of Hezekiah's prayer which is shown in colors in the Bible Primer. (Old Testament.) Make this period a time for every child if possible to tell something about some one who has been benefited by offering a prayer to God.

Third Sunday, July 20, 1930

Lesson 72. The Captive Princes.

Texts: Daniel I; Sunday School Lesson No. 72.

Objective: Simple, proper food makes for stronger bodies, keener minds and happier dispositions.

Memory Gem: "They shall walk and not be weary; shall run and not faint."

Organization of Material:

I. Nebuchadnezzar Demands Four Hebrew Princes.

- a. Nebuchadnezzar, a wise ruler as well as a great warrior.

He wishes to use the talents of his captive people.

- b. Daniel and his three friends are chosen.

1. They believe in God.

2. Had been trained in good health habits.

3. They had keen minds and were "beautiful to look upon."

II. The Four Princes Commence Their Training.

a. They come to the king's palace.

b. They hear the king's plan.

c. Daniel is determined not to eat the king's rich food.

He asks for a ten day trial with food like his mother gave him.

d. Daniel and his friends allowed to live simply.

e. God gives them knowledge and skill in learning.

III. The King Is Pleased With Their Progress.

a. He finds them larger and stronger than the other youths.

b. Their wisdom and understanding ten times greater.

Lesson Enrichment—Point of Contact:

To begin the lesson suppose the teacher has a talk with the children about the foods they eat. Ask them to name at least ten vegetables. Name two of these which are called "leafy" vegetables. The best food doctors today say that every person should have at least one "leafy" vegetable each day and either a raw fruit or a raw vegetable each day. Why shouldn't we eat just "dessert" all the time? How many glasses of milk should we have each day? Why do we not drink coffee? Why not tea? There were once upon a time, long, long ago, four handsome princes who had learned to eat vegetables and fruits, and to drink milk and water. Then continue the story.

Illustrations—Application: Talk with the children about the athletes in your town. When men are preparing for football, what kind of food do their coaches require them to eat? During basketball time, what kind of habits must the boys have to be able to make the first team? Which boy do you believe can hold out the best in a championship test, the boy who always obeys the rules of simple living or the boy who forgets quite often? Tell the story "Creed Haymond's Victory" found below, or any other story which proves the truth of the Objective.

"CREED HAYMOND'S VICTORY"

Not so very long ago two little babes came to bless a modest home in southern Utah. The boy was named Walter Creed and the girl Elma Florence. Their parents were very proud of them. As the mother fed and cared for her babes, she offered many a silent prayer to God to guide and protect them. So many young people near her used tobacco that

she thought to herself again and again, "How I wish my son Creed could be spared that habit!" She prayed again that both her little ones might have the power to follow the teachings of the Word of Wisdom which promises to all who obey it that they shall "Run and not be weary, and shall walk and not faint."

When the twins were old enough to go to church, the mother took them to Provo where they heard Elder Reed Smoot bear his testimony concerning the Word of Wisdom. He said that he had never partaken of tea, coffee, tobacco nor liquor. On their way home Creed promised his mother that when he was grown he would be able to say the same as Elder Smoot had said.

One day when the twins were nine or ten years of age a friend of the family, Joseph J. Cannon, came to visit them. He, too, had never tasted the four things mentioned. During his visit he said to the children, "Let's make a bargain between Creed, Elma and me that neither one nor the other will break the Word of Wisdom without each other. This will help us all to keep it. If Elma is tempted to drink a cup of coffee, she'll have to get Creed and me to share it with her, and if some one says to Creed, 'Come on, Creed, let's have a smoke,' Creed must wait for Elma and me to do it, too."

The years went by and none of them tasted tea, coffee, tobacco nor liquor. In due time Creed went to the State University, and while there every time some one offered him a cup of coffee, he said, "No, thanks, I can't drink it."

It was not very long before Creed became the subject of the conversation of the boys of the town, not only the little boys, but the college boys and the business men. And why, I wonder? Because he wouldn't drink coffee, nor smoke? No, that was not it. It was because he was the best foot racer on the college campus. He won practically every race he entered. And the way he ran! Why, he went like a deer—so graceful, so erect and easy—and with such speed!

When Creed had finished at the State University, he went East to the University of Pennsylvania to study dentistry. Here he worked diligently. He won races in the East, too, and in 1919 his colleagues voted him captain of the track team.

Oh, how his heart beat when he knew his team was going to Boston to compete with Yale, Harvard, Princeton, California and all the big universities of America. If he could only win and make the world's record. Wouldn't that

be fine! But no, he didn't care to win at any cost. Before the races his humble prayer had always been: "May I win, Father, if it's right and fair that I should win. Help me not to take unjust advantage of any man."

In these big races every one has a chance to run the first day but only those who have won in some race can compete in the final race. At the end of the first day's races, the coach said to his athletes, "Now, boys, I want every one of you to take a glass of sherry wine. It will tide you over tomorrow." Then he thought of Creed; he knew that he would object. He had asked the boys to drink tea at their training table every day but Creed had explained that he could not and he did not. So he went to him and said: "Now, Creed, forget this peculiar notion of yours about liquor and take a glass of sherry wine. Don't you know that everything depends on you? Pennsylvania wins or loses with your decision, and young man, we've got to win." Creed said simply, "Coach, you know I'll do almost anything for my team, but that I can not do." The coach turned crossly away and said, "Well, if you won't do it you won't, I guess." The other men drank their glasses of sherry wine.

Poor Creed! How he felt. He went to his room with a heavy heart. He loved his coach and he loved his school; yet he believed as did Abraham Lincoln when he said: "Let us have faith that right makes might and in that faith let us to the end dare to do our duty as we understand it."

In his trouble he went to the Lord. In humility he prayed to God to give him strength, and to show him once and for all the virtue of strictly adhering to the Word of Wisdom.

The next morning three of the five men who were qualified to run the race for Pennsylvania were ill. But Creed Haymond and one other were ready to run. First came the semi-finals of the 100-yard race in which he won. In the final 100-yard race all men dug their toes in the ground to brace themselves for a good start, but alas, when the signal to start was given the soft earth under Creed's toes gave way and he almost fell. He was four yards behind in the start. What luck! He was still behind at fifty yards. But after that he remembered nothing until he raced past the goal to the cheers of thousands of spectators, one and one-half yards ahead.

The next race was the semi-final of the 220-yard in which the Utah man was the victor.

The rules say that thirty minutes rest

must be given the men between these two long races, but somehow it was called in five minutes time after the first race. In ten minutes the men were in their places to start—to start the fourth race of the afternoon. Creed held his own all along the way and won by eight to ten yards, making the distance in twenty-one and one-fifth seconds, in world record time.

Creed has finished his course and is now practicing in his chosen profession. His bargain with his twin sister and Elder Cannon is still as sacred as before, and he, like the speaker who inspired him as a boy, is glad to bear his testimony to the world that those who live up to the teachings of the Word of Wisdom shall verily "run and not be weary, and shall walk and not faint."

—Marion Belnap Kerr.

How may a boy or a girl get out of drinking coffee if it is served to him while he is on a picnic? What kind of cool drinks may boys and girls of our age drink instead of "home-made beer"?

Fourth Sunday, July 27, 1930

Lesson 73. The Forgotten Dream

Texts: Daniel 2; Sunday School Lesson No. 73.

Objective: "Ask and ye shall receive."

Memory Gem: "If any of you lack wisdom let him ask of God, and it shall be given him."

Organization of Material:

- I. The king tries to regain the details of his dream.
 - a. The dream greatly troubles him.
 - b. He forgets the details.
 - c. He asks help from all the wise men.
 1. Offers a great reward or threatens death.
 2. The magicians fail him.
- II. Daniel seeks the Lord in earnest prayer.
 - a. Daniel and his friends about to be killed.
 - b. He asks for time to solve the mystery.
 - c. He and his friends cry in faith to God for help.
- III. The Lord reveals the dream and its meaning.
 - a. To Daniel in a dream.
 - b. Daniel rejoices and praises God.
 - c. He tells the king.
 - d. Daniel and his friends rewarded.

Lesson Enrichment—Point of Contact: Find out from the children what they like to dream about. What are some of the things we do not wish to dream

about? Once King Nebuchadnezzar had a dream, a very strange dream, and a very long dream. It bothered him, so that he couldn't sleep for nearly all night. And then when he finally got to sleep he forgot the dream. Even though he had forgotten it, he was still frightened and worried about it. Then continue with the story.

Illustrations—Application: One day Jane brought home a beautiful little book from the library. It was so pretty that all the smaller brothers and sisters wished to see it. Even after she had shown it to them, they got it and were looking at it by themselves. Jane couldn't let them do this for fear they might soil it or tear it. She couldn't watch the book every minute because she had to hurry to get her work done so she could go down town. Suddenly she said to her-

self, "I'll hide it." She thought of first one place and then another and finally found a good safe place where she was sure no one could find it. After she came from town Uncle Joe was there and he took them all to the show. It was two or three days before she thought of the book again and then she had forgotten where she had put it. She thought and thought and hunted and hunted but alas, she could not find the book. I wonder if any little child can guess how this little story ended? What did she think to do? Where did she find the book? When we are in just such trouble whom may we ask to help us? Then when we have asked our Heavenly Father to help us, which is the better way to do, to keep on working or to sit down and let our Father do it alone?

Jewish Customs During the Boyhood of Christ

We see Him as a child of twelve coming up to Jerusalem. It is the Feast of the Passover. Why does it mention twelve? Why doesn't it say eleven or thirteen? Because twelve was His initiation year. Up to the age of thirteen the father or the eldest male member of the family is liable to divine and human punishment for the offenses of the boy, but as soon as the boy becomes thirteen, the father or guardian brings him up to the synagogue and declares that he is now what is called a "Bar Mitzvah," "a child of the commandment;" that his son has been instructed in the why and wherefore of the fasts and feasts, and all about the law, and the ceremony of confirmation takes place, and this child then becomes a member of the united church, and he is looked upon as being old enough to get married, and bear his own sins.

At twelve years old the ceremony of initiation takes place and the child is initiated into the why and wherefore of the fasts and feasts. And so here Jesus comes, at twelve years old, to be initiated into the Feast of the Passover. You will see them coming today, from Dan to Beersheba, with their flags and banners, to spend the Passover in Jerusalem. During the lenten season, they

begin every day coming up to Jerusalem, and in Passion Week they all come by tribes, bearing their banners, and the little boys of the village go ahead of the procession. So the Jerusalem procession meets those who come from the villages, and precedes them through the streets of Jerusalem, and they come to the place of worship, and their banners are taken from them and placed each one according to his lineage. They attend the public service, and afterwards attend what they call the schools of the law, equivalent to what you call your Sunday schools. You have your Sunday school adjoining your churches, ours would be outside, in the court. There are arcades; there are the doctors of the law, and all the little boys that can read gather together and hear them study different questions of the law. And those are open all day long, every day—not like your Sunday schools, one day once a week. And we even have a relay of priests that are there at night, so that if anybody wants any instruction on a religious point, they simply come here where the doctors of the law are sitting, and they can get all the information they want.—From "Jesus Christ in His Homeland," by Mme. Lydia M. Von Finkelstein Mountford.

KINDERGARTEN



General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Wübeck

LESSONS FOR JULY, 1930

First Sunday, July 6, 1930

Lesson 56. The National Holiday

The lesson is outlined in the United States. In other countries substitute that nation's greatest story of courage.

Texts: Any History of the United States; "Sunday Morning in the Kindergarten."

Objective: Courage to do right wins the favor of God and man.

Pictures: "The Spirit of '76," and pictures of children with the flag.

Organization of Material

Introduction: A word or two about the child's birthday. It comes once a year; what it means to him.

- I. The Fourth of July in the United States.
 - a. How we celebrate it today.
 - b. How we used to celebrate it.
 - c. Sensible children have the courage to celebrate it rightly.
- II. The Story of This Holiday.
 - a. A group of people in England were unhappy.
 - b. They came to America.
 - c. The Declaration of Independence. (See Sunday Morning in the Kindergarten for explanation.)
 - d. The Revolutionary War.
 - e. The victory.

Lesson Enrichment: The teacher may commence something like this: The other day Molly had a birthday. She was five years old. Her mother said she might have a party and invite twelve of her little friends to come. When they came her mother put pretty colored paper hats on their heads. They played games and had a grand time. Then they lighted the birthday cake, which had five candles on it. Every child had a piece. He had ice cream also, and a little surprise by his plate. Other folks have birthdays too. Father has one every year. So does mother and Tom. Whole countries have birthday parties as well. Our country has a birthday party every year on the Fourth of July. What do we do with flags on that day? What else do we do? People used to light firecrackers which made great noises and shot fire out everywhere. What do folks do these

days at their country's birthday party? When the policemen say not to light firecrackers what do we do? Why? etc. Then tell the story of the brave people who started our country.

Illustrations—Application: During the week preceding the giving of this lesson watch carefully to find stories of courage from the daily lives of the little children who are near. Tell the best ones to the children. Show them pictures of folks showing courage. Find out from them what they would say if some one offered to give them a firecracker of the kind that the police or the sheriff has told everyone not to use. If some one coaxes them to leave the house when mother has told them to remain in, find out what they would do.

Rest Exercise: Some of the children may carry flags while all march as soldiers keeping step to the song sung or the march being played.

Gem:
"Here is my love to you, Flag of the Free,

Flag of the brave and true;
Here is my love to your streaming stripes,

And your stars in a field of blue."

Songs for the month: "Flag of My Heart." "The First Pioneers"—Kindergarten and Primary Songs by Thomas-sen.

Note: As stated in the beginning of this lesson, the outline is intended for use in the United States. Every nation has its stories of courage, and the wise teacher outside of the United States will choose one of these to engender loyalty to country, obedience to law, and the love of justice and right.

Second Sunday, July 13, 1930

Lesson 56A. The Children's Period.

This is the period in which the children do most of the talking. Show them pictures of Brigham Young and let them tell the little stories about him which were told them. Show pictures of birds, of Abram and Lot, of Jacob's ladder and of their country's flag. Ask questions about the pictures as they look at them to help them tell the message which you wish these pictures to tell them. Teachers

will be careful to study again with their pictures, each one of the lessons to be used during this period, that they may be better able to discuss them with the children.

Rest Exercise: Speak of the busy bee that is with us in our flower gardens. Some of the children may represent flowers while the others are the bees flying back and forth from the hive to the garden.

Gem: Same as for last Sunday.

Third Sunday, July 20, 1930

Lesson 58. The Utah Pioneers.

Lesson 58 is given preceding 57 because Pioneer Day followed this Sunday.

Texts: Any History of Utah; "Sunday Morning in the Kindergarten."

Objective: Courage to do right wins the favor of God and man.

Pictures: See "An Immigrant Train," and "Pioneers Crossing the River," Kindergarten and Primary set of pictures. Organization of Material:

I. Preparations for the Journey Westward.

- a. Strong men were chosen to go first.

Three women and two children went with them.

- b. Food and Seeds were packed.
- c. Oxen, horses and wagons made ready.
- d. Domestic animals and fowls taken also.

II. Life on the Plains.

- a. The pioneers traveled in companies.
- b. They camped in a circle.
- c. Had evening and morning prayers.
- d. They worked and sang together.
- e. They rested and worshipped on the Sabbath.
- f. Were kind to the Indians and to animals.
- g. Had varied experiences.

III. In the Mountains.

- a. They built roads as they went.
A very difficult piece of work.
- b. Had difficulty climbing and descending mountains.
- c. Great joy experienced on seeing the valley.

"This is the place."

IV. The Arrival in the Great Salt Lake Valley.

- a. Main company arrived on July 24th.
A vanguard preceded the main company.
- b. The first task was to plow and to plant.
- c. They worshipped God the second day.

d. Temporary homes made later.

Lesson Enrichment—Point of Contact: Perhaps a good way to begin this lesson would be to let the children tell what folks do when they move. How does the mother keep her dishes from breaking while they are being hauled from one house to another? In what does she put the children's playthings to keep them from being lost? Who carries the clock and the roses to the new house? Which room is generally straightened first in the new house? Why? Then what must be done to all the rooms, to all the clothes, to all the dishes?

What kind of job would you call this moving job? Then think what a great piece of work is done when many families move. And think again what it means to have such a great crowd move their belongings for many, many miles as was the case when the Utah Pioneers moved westward.

Illustrations—Application: This story of the Pioneers is really four smaller stories. The first one tells of the courage of the early saints in getting ready to come west. The next one shows their courage in meeting many difficulties on the plains. Then comes the great effort they made in coming through and building roads in the mountains. When they arrived in the great Salt Lake Valley, it took some more courage to plant seeds, to try to water them by digging ditches, to make new homes, etc., etc. Since this lesson is long, the teacher may have given enough illustrations of the truth for the month.

Some times little folks go on a journey with their parents. When the journey seems long and the little folks get tired of sitting still how can they show how strong they are; how much courage they have? Sometimes mother buys some candy while they are away and she asks the children to save some of it for a while. How can they show how strong they are, then?

Rest Exercise: Represent Pioneer children helping on the journey, carrying water from the stream, chopping wood, shaking dust from the clothing, etc.

Gem: Same as for first Sunday.

Present each child with a cut-out covered wagon on which is written, "I love the brave pioneers."

Fourth Sunday, July 27, 1930

Lesson 57. Daniel in the Lion's Den.

Texts: Daniel 6; "Sunday Morning in the Kindergarten."

Objective: Courage to do right wins the favor of God and man.



DANIEL IN THE LIONS' DEN

Pictures: Use the picture of Daniel in the Lion's Den from the Kindergarten and Primary pictures.

Organization of Material:

I. Daniel, a Captive Prince.

- a. A well-trained Hebrew lad.
- b. Taken by a strange king to his palace.

He was a prisoner of war.

- c. He had the courage to eat simple food.
- d. He prayed to God as his mother had taught him.
- e. The king gave him a position of trust.

Because of his wisdom and intelligence.

II. Wicked Men Conspired Against Him.

- a. They were jealous of his favor with the king.
- b. They made a plan to catch him breaking the law.
- c. He was cast into a den of lions.

III. The Lord Saved Him.

- a. The king expressed belief in the power of Daniel's God.

He fasts all night.

- b. Next morning, Daniel answered the king's call.
- c. Daniel released.

Lesson Enrichment—Point of Contact:

Suppose the teachers talk a little about punishments. Find out from the children why the mothers must punish their children once in a while. Find out how the city punishes those who drive their automobiles too fast, or those who steal. Then tell them that long, long ago, when people didn't know any better, they had some very strange ways of punishing people. The story today is about a good man who was punished when he didn't do wrong. But he had the strength to believe in the Lord and to pray to Him, and He saved him.

Illustrations—Application: The other day, a gentleman was walking down the street behind a lady and her little child. The lady was in a hurry and as the little child skipped along beside of her, he stumbled and fell. He cried out, "Boo-hoo. I can't walk. Carry me, carry me." So the mother had to carry him. That very same day, this very same gentleman saw a smaller child fall and bruise her knee, but she jumped up quickly, brushed the dirt off and said, "I'm all right. It doesn't hurt much. I'll soon forget it." Which of these children do you think was the stronger? When folks bump their heads even, what may they learn to say and do?

Rest Exercise: Same as for first Sunday and review the meaning of the flag.



L. D. S. SUNDAY SCHOOL, BAKERSFIELD, CALIFORNIA

Seated, left to right, Branch Clerk, M. C. Call; First Counselor, J. E. Smith, President, J. S. Bunting; Second Counselor, Norval Slaughter; First Asst. Supt., Leroy Pathe; Supt., Eldred O. Taylor; Second Asst. Supt., S. A. Painter.

CHILDREN'S SECTION



Pep

THE STORY OF A REAL DOG

By Venice Farnsworth Anderson

CHAPTER NINE—PEP RESCUES
MUGGINS

Pep soon had a chance to make his friends glad that he was a hunting dog. He came one morning from a long run with Dixie to find that Muggins had disappeared. She had last been seen trotting happily around the lot dragging a big, rag doll after her. Now no one could find her. The doll was in a corner of the lot but Muggins had vanished.

Honey-girl was crying and Mama-dear and the neighbor lady who owned Muggins, looked dreadfully worried. Pep paused just long enough to try to lick Honey-girl's tears away and to hear her sob, "Please find Muggins, Pep, dear." Then he immediately set to work.

Holding his nose close to the ground to catch the slightest scent, he ran back and forth across the lot. There was an odor on the grass that he did not like. It reminded him of the disagreeable little girl, Kate. Finally he hurried out of the front gate. His white-tipped tail with the peculiar, setter crook near the end of it, streamed out behind him like a banner. His nose nearly touched the ground. In a zig-zag line, he ran up the street to Kate's lot and turned in at her gate.

Muggins was not there but Pep's shrewd nose told him that she had been lying on an old doll quilt which he found near the back porch. A

few feet away from the quilt, was one of Kate's handkerchiefs.

Pep sniffed at it angrily and hurried on.

A little farther up the street he had to pass Mike's house. Pep paused here to smell the ground thoroughly. Mike was lying on his front porch. He opened one eye to watch every move that Pep made, but he kept his nose flat to the ground between his paws as if he were asleep. This was no time to pick a quarrel with Mike and as Pep found no signs of Muggins there, he hurried on.

Pep could no longer catch any scent of Muggins, but he was following Kate's footsteps. They seemed to go up the side-walk, across a low hillside and over a smoothly clipped lawn leading to a small park. Pep had no trouble in keeping on the trail. Suddenly he darted forward, his ears alert, his nose to the ground. From behind a clump of bushes a little way ahead of him, he had heard a familiar whimpering cry.

At full speed Pep dashed toward the shrubs. As he came around the end of the bushes, he stopped abruptly with one foot in the air and his tail held out stiff behind him. Just ahead, sat Kate and another little girl on the grass with their backs turned toward him. They had their doll buggies and a lot of doll clothes by their sides. One of the girls was rocking a huge cat, dressed in a trailing white cloth, back and forth in her lap. Kate was slapping something which she held in her lap.

Suddenly she said in a cross voice, "Oh! you bad, naughty baby. Just

look how you have spoiled your dress!" As she spoke she lifted Muggins above her head and shook the poor puppy as hard as she could.

Pep did not wait a second longer. He made a quick dash across the lawn and a short bound toward Kate. His strong, front shoulder struck her in the middle of the back and sent her rolling head-long on the grass. The astonished Muggins flew through the air and landed in a ball several feet away.

Pep reached the spot almost as quickly as Muggins. Rip, rip, went his sharp teeth through the long dress which was fastened so tightly around Muggins' neck that it was almost choking her. A few minutes later, the gown lay in shreds on the grass and Muggins, barking joyfully, was toddling across the park after Pep.

Pep did not give Kate a second glance. As the two dogs disappeared over the hill, she was still lying on the grass where Pep had dumped her. She was screaming so loudly that her little friend could not tell whether she was hurt or angry.

CHAPTER TEN—PEP FIGHTS MIKE

By the latter part of September there was a delightful coolness in the air. The long, sticky, hot days of August, which had made so many of the children sick and had made even the best dogs bad tempered, were over. Dogs and children again played together happily out of doors.

Honey-girl was very busy that morning on her front porch. She was arranging a play house. David-boy had been invited to be the daddy. He was very busy, too, trying to help by meddling in the cupboard and grabbing the dolls up by their hair just as Honey-girl would get them properly seated.

"Please leave Caroline alone, David, or you can't be the daddy. Don't you know that it is Caroline's birthday today?" pleaded Honey-girl as she picked

her precious doll up for the fourth time.

"David is almost as bad as Mike, isn't he, dear?" said Honey-girl as she rocked the oft abused doll gently in her lap before she put her back in the place of honor at the doll's table.

Honey-girl did not mean what she said, for David was really a million times nicer than Mike. During the hot, summer days, in fact, Mike had proved that he was not any good at all. The children who lived on his street, hated him. He barked and growled at every delivery man that came to the house. Even the mailman was afraid to come near when Mike was around. One day he bit a little girl on the arm just because she tried to play with him.

A few weeks after the Fourth of July, a water inspector came to Mike's house and, not knowing about the dog, walked right up to ring the door bell. Mike heard him, tore around the house, and flew at him from the rear. With a savage growl, Mike leaped for the inspector and grabbed him by the seat of his trousers. The terrified inspector gave a horrible yell. Mike's master rushed out of the house with a big stick in his hand. But before he could get hold of the heavy dog collar, Mike had ripped the inspector's trousers almost off from him.

The inspector was so frightened and so angry that he wanted to kill the dog on the spot, but Mike's master thrust a lot of money into the inspector's hand and gave him a whole new suit to replace the trousers which Mike had torn. After that, for all the rest of the summer, Mike had to wear a heavy, leather muzzle over his mouth so that he could not bite or tear any more trousers.

It did not take the children long, however, to forget all about Mike and his old muzzle when Mama-dear appeared at the door with the plates of cake and sandwiches. They began their party in a twinkling. David-boy sat at the foot of the table on his



PEP GROWN UP

red chair. Honey-girl knelt at the head of the table and the dolls lounged stiffly along either side.

David was facing the porch steps and had just helped himself to a second jelly sandwich. Suddenly he stopped eating. His mouth dropped open and his big blue eyes shone with fear.

Honey-girl whirled toward the steps. There stood the dreaded Mike. His muzzle was gone. His great, red tongue was hanging out of his mouth. His greedy eyes looked straight at the plate of cakes. He paused at the foot of the porch steps just long enough to make sure that Pep was nowhere near, then he rushed forward into the midst of the party.

With one rude paw, he brushed across the little table and upset it. Dishes and dolls went clattering in every direction. David-boy gave a terrified shriek and tipped backwards, chair and all. Honey-girl sprang to her feet.

"Pep! Oh, Pep! Where are you?" she screamed.

There was a sudden pit-pat, pit-pat of fast running feet. A streak of black and white shot along the path and up to the porch. Pep had come.

Mike turned just too late to run away. Pep, his eyes red as fire, his lip drawn back in a fierce snarl, stood

between the coward and any way of escape. There was nothing for Mike to do this time but to fight. He thought he might catch Pep before he was ready and so leaped suddenly forward, straight at Pep's head. But Pep was too quick to be caught in that way. Prancing on his hind legs, he met Mike in mid-air. Their jaws snapped furiously at each other's throats.

Honey-girl threw her arms around little David and dragged him over to a safe corner of the porch. There they crouched amid the crushed cakes and the spilled milk to watch.

For a minute Mike's long teeth bit into Pep's shoulder. Pep, trying to shake Mike loose, jumped sideways and lunged for Mike's ear. But Mike kept his hold. The blood began to show on Pep's shoulder and to trickle down onto his white bosom. Honey-girl sobbed aloud and David-boy's face was full of concern for his darling dog.

But an instant later, Pep shook himself free and jumped for Mike's collar. Pep's strong teeth closed firmly over the heavy strap. As quick as a flash he braced his hind legs against the porch railing and, still holding Mike's collar in his mouth, twisted back and forth until he succeeded in rolling Mike over onto his side. But Mike clawed furiously at Pep's stomach and

finally managed to catch one of Pep's long ears. In order to prevent his ear from being bitten off, Pep had to let go of Mike's collar. Instantly Mike was on his feet again, snarling and biting at Pep savagely. Back and forth, around and around, they tussled, but wherever Mike jumped, Pep was right after him.

Mike's tawny coat began to show streaks of blood, too, now where Pep's sharp teeth had made good aim. Besides, Mike had had enough and was trying harder to get away from Pep than to fight him. The coward would have been mighty glad if he had never come to the doll's birthday party at all. But Pep would not let him get off so easily.

In one of his struggles to get away, Mike wiggled up to the edge of the porch steps. Together the dogs rolled over and over to the ground. Mike reached the bottom first. For an instant he was free. With a quick side jump, he leaped to his feet and darted up the street toward his home.

Pep was after the runaway in a second. With a motion as swift as the wind, he circled around Mike and faced him. Mike stopped running abruptly. For a whole minute the two dogs stood staring at each other, their tails stiff, their eyes fiery red. Then a peculiar change came over Mike. His tense muscles grew limp. He hung his head, and uttering a piteous whine, threw himself to the ground at Pep's feet.

Pep looked down at him, but did

not move an inch. Pep's eyes still gleamed an angry red and from away back in his throat he made a fierce growl. At this Mike trembled from head to foot and whimpered again. Still Pep did not move but growled threateningly. Then Mike knew that he had to surrender. Slowly he rolled onto his back, thrust his four feet into the air, and pushed his tail between his back legs. In dog fashion, he was admitting that he was beaten.

Pep might have killed the cringing Mike with one or two swift bites, but Pep was too fine a dog to wish to hurt an enemy who had said he was beaten. Instead of injuring Mike, Pep merely snorted, waved his tail high in the air and walked slowly back and forth in front of Mike.

Mike, still lying motionless on the ground, watched every move that Pep made. Three times Pep walked around the spot where Mike was lying. Then suddenly, turning his back on his beaten enemy, Pep put his nose in the air and trotted off down the street.

As soon as Mike was sure that Pep had gone, he scrambled to his feet and sneaked home as fast as he could go. But Mike had learned a good lesson that day and he did not again dare to bother either Pep or the things that Pep loved.

The longer Pep lived, the more all the dogs learned to respect him. And the children in his neighborhood grew to love him as one of their best friends and playmates.

A Utah Fairy Tale

By Florence Haynes O'Gara

In years gone by where the Wasatch Mountains are highest in Utah, there dwelt a kind ruler of the fairies. He wore long white hair and beard, just the color of the snow from the top of Mount Nebo, or was it Mount Timpanogos—it doesn't matter. These two beautiful mountains kept up a constant argument as to which was

the taller; but as to the whiteness of the snow, it was just the same.

His robes were shaded from the purple of the sage brush to the green of the oak and cedar trees.

He was called the "Wizard of the Wasatch", because he spent most of his time in the mountains, although all the fairies from far and near were his

subjects: The desert elves, the Salt gnomes from the Great Salt Lake, and the Indian fairies, who were sent from the Happy Hunting Grounds to watch over the Indian babies who were getting fewer and fewer as the years passed.

The kind Wizard was very busy all day. He found the mountains and valleys in such a way that the towns and cities could be built in the shelter of the mountains. He arranged the precious metals, silver, lead and copper, in the mountains, making the dreams of the tireless prospector, since giving great wealth to mankind.

He also formed the Mountains so that they would hold the moisture, thus giving it out gradually through the summer months.

But when the sun had disappeared behind the western hills at twilight time, the Wizard of the Wasatch was very lonesome.

Certainly, he had for his friends a pet eagle who brought news from the mountain tops; a meadow-lark, who gathered the gossip from the dry-farms, and cattle and sheep ranches; a mourning-dove with what news the desert might have—and his favorite, a beautiful sea-gull, who kept him posted as to the lakes.

And so he confided his lonesomeness to his four-feathered friends, who promised to help him.

The four lovely birds flew far away to the south, to the many colored cathedral rocks of Zion's canyon, where they put on their thinking caps of many colors to match the surroundings and held a long conference. In the end they decided to try to find a companion for the Wizard of the Wasatch who was so lonesome;

One flew east,

One flew west;

And one flew

Over the cuckoo's nest.

And so, the feathered friends each set out in a different direction.

The mourning-dove had his favor-

ites, the twin princesses; the Desert Sunrise and the Desert Sunset. These lovely princesses are still with us. You who have watched the glorious sunrise or sunset of the desert remember their beauty. They give such a wonderful spirit of awe and rest and admiration of nature.

The eagle suggested the Snow Queen, who filled the mountains with lovely white snow, arranging it in the ravines and canyons, so that besides being so beautiful, it would furnish water through the hot summer for all the wild animals from the gentle deer to the lowly coyote, and the trees; the oak, pine, cottonwood and willows, and the wild flowers; wild primroses, blue-bells, ladies slippers—and last and best of the flowers, the Sego lily, the emblem of Utah, whose root furnished nourishment for many pioneer children.

The meadow-lark had great love for the Spirit of the Pioneer Mother, and was sure that the kind Wizard would never be lonesome again if he had her for his companion. She inspired and gave courage to the women who had brought many babies into this land of wilderness, had watched over them in sickness, educated them, sewed and cooked for them, helped neighbors in sickness and death, and a thousand other things, and was still able to sing "For the Strength of the Hills, We Bless Thee."

The sea-gull loved the Great Salt Lake with its bright blue waters, and knew that a beautiful Salt Princess made her home there. She was very beautiful and wore a white robe that was covered with crystals. She had lovely long golden hair that was covered with salt crystals too, and she shone in the sun as if she were covered with diamonds. Really, the crystals were so bright in the sunshine that even the sea-gull could not look straight at her. But in the moonlight she was so beautiful that even the salt shrimps

who came up on the sand to watch the fairy parties, when it was full moon, were so dazzled with her beauty that they shed briny tears.

The Wizard of the Wasatch was well pleased that his friends were so interested in him and listened to their suggestions.

He was glad of the companionship of the Snow-queen and admired her great beauty. He watched with interest the development of the Spirit of the Pioneer Mother and knew that she would accomplish great things and would live forever.

And the friendship of the twin princesses—Desert Sunrise and Desert Sunset—was very helpful and restful to him and soothed him after many wild storms.

But when the Sea-Gull came with his description of the beautiful Salt Princess, he felt that there was his real love that would last as long as the mountains.

Now the little salt shrimps, who lived in the Salt Lake were jealous of the beauty of the Salt Princess, and spent all their time trying to think of a scheme to either be rid of her or make her less beautiful. They were regular little plotters—and even planned to make an outlet to the Great Salt Lake; it hasn't one, you know—so that it would not be so salty. That would have ruined the costume of the Salt Princess, as you know water has to be very salty to form crystals. When the salt shrimps learned that

the princess was to be the bride of the Wizard of the Wasatch, they were more determined than ever.

One bright moonlight night they sent a little message, just the littlest one to her, of another lake,—far to the south; and told her that it was a mirror lake and would give wonderful reflection of her beauty. So the Salt Princess listened to the message from the salt shrimps and was eager to try the new mirror, as you know any girl would be. She was so pleased with the beautiful clear lake that she forgot it was a fresh water lake, and stepped into it to get a better reflection of her lovely face.

The touch of the fresh water caused a great drowsiness to come over the Salt Princess, and she laid down to sleep. The salt shrimps danced around her, using their magic, and she was turned into stone for a thousand years.

And so we have a beautiful mountain, "Timpanogos", an Indian word meaning "The Sleeping Woman". If you are rowing or swimming in Utah Lake, look carefully at Timpanogos and you will be able to discern the features of the beautiful Salt Princess.

The Wizard of the Wasatch has grieved and watched over Timpanogos ever since, hoping that she will awaken some day. He has as his sentinel a grand old pine tree, and his tears, they say, are the beautiful Bridal Veil falls.

Elsie's Odd Pet

By Marion Brownfield

"Oh, it's stopped raining!" cried Elsie to her mother. "So can I go outdoors to play?"

"Yes, you may," her mother replied. "And I wish you would take the garbage can out to the curb. The storm has delayed the collectors, so we

still have time to have our garbage collected."

Elsie ran out with the can. But she was barely in time, for down the street came the big garbage truck. And following after it, in the air, was a flock of large birds. They were gray and

white, had big yellow and orange bills and webbed feet. Wheeling and screaming, they swooped down into the big open topped garbage truck.

"How hungry they were!" thought Elsie. Where had she seen these graceful birds that seemed so tame, before?

Then Elsie remembered. It was at the beach last summer. Elsie lived in a California city where it rains in winter, instead of snowing. "The storm at the beach," she told Beatrice, her playmate who had come out, too, when she heard the noise the gulls were making, "has driven them in from the sea, to get food."

"Let's feed them!" said Beatrice.

"That'll be fun!" agreed Elsie. She ran in the house and got some slices of stale bread. Breaking them into crumbs, she divided with Beatrice.

"Some are tamer than others," said Beatrice as she threw crumbs into the street.

"They must be the ones I fed popcorn and peanuts to, last summer," said Elsie. "A few became so well acquainted that they would come close to where I was sitting on the sand. Then I could toss peanuts right into their bills!"

"Now it's winter," said Beatrice, "they don't get so many peanuts and left-over lunches at the beach." She tossed more crumbs to the birds who kept coming hungrily closer and closer.

"See that biggest gray gird! He is the bravest of all, for he comes right up to me." Sure enough as Elsie backed away from the curb with her crumbs, the big bird followed, teasing for more. "How hungry he is," Elsie cried as he finally came way up on the lawn. The other gulls contented themselves with splashing in the rain pools in the street and flying upwards each time Beatrice threw them a crumb.

"Let's watch next Saturday," said Elsie and see if the gulls come 'way from the beach to follow the garbage wagon."

"And then we'll feed them, again," said Beatrice.

So all that winter the girls coaxed the gulls nearer and nearer each Saturday. Elsie succeeded at last in feeding the big brave gray gull right from her hand. Beatrice named him "Elsie's pet".

Then one Saturday in late Spring, Elsie's pet hovered in the air above the garbage wagon. He seemed to hesitate to fly down. Elsie threw crumbs in the air. But the other gulls snapped them up.

"That's too bad," said Beatrice.

"He must be sick," said Elsie. She held out her hand to him. Slowly the gull descended. "Why, he's in pain, Elsie decided looking hard at the gull as he alighted and stood drooping beside her. Elsie's mother had come out on the lawn by this time.

"Look and see if he has broken a wing Elsie," she said.

Very gently Elsie touched her pet on his lovely feathers. He did not try to fly away. "Why, its bloody on his breast!" Elsie cried.

Her mother then saw what the matter was. A fish hook was caught in the flesh under the soft down. "Get Daddy's pliers," she told Elsie. "Poor bird," she said softly to the gull who seemed to understand that Elsie and her mother would help him.

When Elsie returned with the pliers her mother used them very carefully to get the fish hook out of the gull's breast. Once or twice he shrieked, it hurt him so. But he never tried to fly away. Then when the hook was finally out, he flapped his wings as if to say, "Oh that's a relief!" And then with bigger flaps he arose and flew gracefully away.

"Do you think I'll see my pet again this summer at the beach?" asked Elsie.

"I don't know," said her mother. "But anyway we have repaid him for the fun he has given you and Beatrice Saturdays this past winter. How nice it was that he learned to trust you!"



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The Little Bee's Party

Little Mary Brown was lying under a tree, watching the bees gather the honey from the flowers. She saw one little bee who was lazy and did not want to work.

She went to sleep and dreamed that she was giving the bees a party. She asked each one to bring home honey to the party. They all brought some except the lazy little bee. He came without any, and he got there first because he did not have any work to do.

When the other bees came, they were going to drive the lazy bee away, as they do not like the ones who will not work, and they said the ones who did not work should not have any of the party or good times, if they would not do their part.

Mary was so sorry for the little bee, that she asked them if they would let him stay if he would promise to do his work in the future. They said they would, and they all gave him a little of their honey, so he could stay. He said he would be a good little bee.

They had a fine time, and told Mary how they made the honey. Then they said they had to go back to their work, so Mary could have some honey for

the winter, and they would have some too.

The lazy little bee went and started after some nectar from the flowers.

Then Mary awoke, and remembered her dream, so she went home to do her work, so she would not be like the lazy little bee.

Margaret Joyce Lowe,
Age 8. 133 E. 5th So.,
Provo, Utah.

The Rainbow of Life

Life is just a rainbow fair,
Remodeled from Golden Dawn,
And spanning the sea of crystal dew
That our life ships are sailing on.

The violet signifies rainy days,
The blue is for sunny skies,
The soft, warm glow of roses
Means many a dear sunrise.

The green is for Isles of Happy Days.
The orange for sunny hours,
The softly tinted orchid
Stands for cooling April showers.

The wealth of gold means riches rare,
The fiery red is love,
The lovely, sparkling sunshine shade
Are smiles dropped from above.

At the end of the rainbow ladder
Is a pot of gold, it seems,
And perhaps the treasure you will find
At the end of Life's Golden Dreams.
Age 14. Mona A. Snyder,
 Park City, Utah.

Alice Learns a Lesson

Alice was a small girl, just entering the fourth grade. She did not like to be bothered while playing. One of her favorite games was playing "Paper Dolls."

Alice was out in the barn one rainy day playing paper dolls, when she heard her mother calling her.

"Oh, Alice, come here quick and go to the store for me, please." But Alice thought to herself, "I will stay just a few minutes then I'll go." An hour passed and she never showed up. Her mother came out to see what was the matter, but to her surprise her daughter was lying on the ground breathless and pale. When Alice came to she was in her own little room. Her mother was setting close by her.

"Oh, mother, when you came out to the barn I ran to hide in the hay, and saw a tramp and that was the last I knew. But mother, I will never disobey you again. I will come when you call me, and I hope I have learned a lesson."

Age 12. Nora Barlocker,
 Box 413, Enterprise, Utah.

The Bluebird

The Bluebird builds her nest in a tree,
She works as busy as a bee,
While the father bird will sit and sing
About the coming of joyful Spring.

She builds her nest of grass, weeds
and hair,
While the father bird flies around in
the air.

Her eggs are very, very blue,
And she sings her best to me and you.
Age 11. Lorene Archibald,
 Plymouth, Utah.

Mother's Smile

Oh, mother, your smile is so pretty
and sweet.

It make us all cheerful today.
Your smile so sweet and your face
so neat,
You brighten those passing your
way.

Dear mother, your smile encourages us,
When we are disgusted and sore.
Your smile does the work; not us you
see,

Your smile is so sweet o'er and o'er.

Oh, mother, your smile is so tender
and dear,

It helps us in every way.
Your smile, mother dear, makes your
face sweet and clear,
Your smile does the work every day.

Age 12. Mar Payne,
 Duncan, Arizona.



DRAWN BY LA REE MERRILL

Age 14.

Mesa, Arizona.

A True Story

One summer when we were living down on the ranch, the wild cows would come in our lucerne field and eat and tramp it down. My father would drive them in the corral and leave them there until he had time to drive them off.

One day daddy drove a bunch of cows in the corral. Most of them had horns, but one cow had horns one foot long.

That night when my father went out to milk, my little brother, who was the next to the baby, went out with him to get a drink of milk.

My mother had just run out to the pond to get my baby brother, who was about to fall in.

The next to the baby started to run across the corral.

The cow that had horns one foot long started across the same time he did.

The cow got him by the overalls straps on one of her horns and carried him clear across the corral, then she happened to hit the other horn on another cow and shook him off.

My father said it was a wonder he was not trampled to death.

Afterwards my father said when he saw the cow starting towards my brother he started to run after him, but was not in time.

My mother said she had never seen my father so white in her life.

Now when my brother sees a cow with horns he always runs for the house.

Age 11.

Helena Thomas.
Enterprise, Utah.

Mother Mine

The memory of your laughing eyes
Just keeps the sun a shining;
To every cloud across the skies
You are the silver lining.

Age 11.

Albert Hess,
Plymouth, Utah.

The Airplane

I made a little airplane.
I made it out of wood,
I colored it all red and white
And that is all I could.

Then when I went out to play,
My little airplane flew away.
After that I looked around.
I thought I'd find my plane by now.

One day I found my airplane,
It made me very glad.
And hope that I'll be happy
As long as I was sad.

Age 12.

Rhea Vernon.
Wanship, Utah.



DRAWN BY HELEN WARR

Age 12.

Oakley, Idaho.

The Pet That Grew

Once there were two little boys. The negro boy's name was Sambo. The white boy's name was Joe. Both of them liked pies very well, but Sambo liked them exceptionally well. One day Sambo said, "Say Joe, would you like a pie tree?"

"Well, I should say. How can I get one?" said Joe.

"Well," said Sambo, "you just need to take one pie and leave it out all night and in the morning it will be a pie tree. Every day you can go out and get a pie. Won't that be fine?"

"I am just going to do that," said Joe. So that night, before he went to bed he took a pie and left it out all night.

But! The next morning neither the pie nor the tree could he see.

Can you guess what happened to it?
Age 9. Lynn Morrill,
Tridell, Utah.

Little Grandmother o' Mine

God decked the world with roses,
Filled it with jewels so fine;
But ne'er a jewel more grand
Than that little Grandmother o'mine.

She's tasted the joys of service,
She's baffled the streams of strife.
She's felt the pangs of sorrow
And the fullest of joys in life.

Her life is one of service,
Her heart is one of gold;
And I am sure she's numbered
Within God's choicest fold.

O, life would be well worth living
If one could climb straight as the pine,
And live a life of service,
Like that little Grandmother o'mine.

Age 16. Nola Hopkins,
710 So. Main Street,
Brigham City, Utah.



DRAWN BY EDITH M. OSBORN

Age 15. 19 Bardwell Rd.,
St. Albans, Herts, England.

My Pet

As I was walking down the street
A tiny dog I chanced to meet.
I took it home and cared for it
And it grew up to be my pet.

He pounces on me every day,
To show me that he wants to play;
We go at once and do a trick,
Sometimes I let him catch a stick.

My pet has loved me since that day.
And often when we're at our play
He jumps upon me and licks my face,
This he does to show his grace.

Age 12. Mar Payne,
Duncan, Arizona.

Little Bluebirds

Little bluebirds flying so high,
What do they say as they pass by?
Tweet, Tweet is their song
The whole summer long.

Little bluebirds fly so high,
Way up into the blue, blue sky.
Their song makes me glad!
Why should anyone be sad?

Age 8. La Verne Lee,
Grouse Creek, Utah.
(See page 339)

THE FUNNYBONE



Uncertain

Mrs. Funk—How long could I live without brains?

Mr. Funk—That remains to be seen.

Acorn Salve

Don't worry if your job is small
And your rewards are few,
Remember that the mighty oak
Was once a nut like you.

Doing It With Music

First Employer—"My office boy whistles while he works."

Second Employer—"You're lucky—mine only whistles."

He Caressed It

"Hello, where have you been?"

"To the station to see my wife off for a month's visit to her mother."

"But your hands are all black!"

"I know—I patted the engine."

Past Due

"I'd die for you in a minute," softly cooed Archibald, under the romantic moon.

"Well," replied Rosaline, after what seemed to him an hour, "the minute's up."

No Cause For Complaint

"Say, looky hya, Rastus, you know what you're doin'? You is goin' away fo' a week and they ain't a stick of wood cut for de house."

"Well, what you all whinin' about, woman? I ain't takin' de axe wid me, am I?"

Good For The Money

On the way home the father criticised the sermon. The mother found fault with the organist. The eldest daughter declared that the singing of the choir was atrocious. But the subject was suddenly dropped when the small boy of the family spoke up: "Dad I think it was a mighty good show for a nickel!"—Word and Way.

All Serene

"Well, Mary, and what progress are you making toward matrimony?"

"I think I'm on my last lap."

Out Of The Wastebasket

Mandy: "What's de matter, Sam?"

"Don't yo' love me no mo'?"

Sam: "Sho Ah does, honey. Ah's jest restin'."

Conclusive

Vick—We just moved into a burglar-proof apartment.

Resinol—How do you know?

Vick—It couldn't possibly accommodate another person.

On His Way

The very modern artist was explaining his theories.

"You see," he said, "what we aim at is the elimination of the egocentric vision, without destroying the essential unity of the subconscious reflex. Do you follow me?"

"I am well ahead of you," said his friend. "I came out of the asylum yesterday."

He Sang It

Among the passengers on board a ship, recently, was a man who stuttered. One day he hurried to the captain. "S-s-s-s-s," he stuttered.

"Oh, I can't be bothered!" said the captain, angrily. "Go to somebody else."

The man tried to speak to every one on board, but not one would wait to hear what he had to say.

At last he came to the captain again.

"Look here," said the captain, "I can tell you what to do when you want to say anything; sing it."

Suddenly, in a tragic voice, the man began to sing:

"Should auld acquaintance be forgot and never brought to mind?

The bloomin' cook fell overboard, and is twenty miles behind."

—Philadelphia Star.



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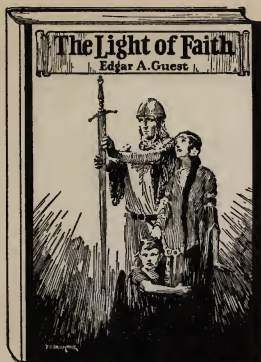
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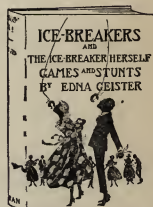
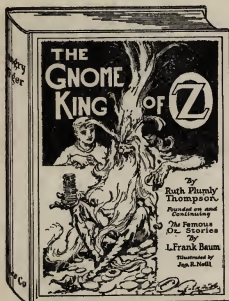
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My Brother Marv

I have a brother Marv, with a big long chin.

But, no, Sir! he hasn't a head like a pin.

He can play football,

And also baseball.

He made three home runs,

And you should see him eat Ma's buns.

Yes, he is a big athlete,

Long arms and funny feet.

He is lots of fun in a crowd,

But leave him alone with a girl

And he wishes he could be up in the clouds.

He is sweet, open and frank,

Tall, long-armed and lank.

And there you have a picture

Of my brother Marv.

Age 12.

Ruth M. Pugh,
824 S. W. Temple
Salt Lake City, Utah.

Evening

Day is done, the shades of ev'ning,

Gently drape the sleeping earth,

Troubles gone, all care forsaken,

Gone all pomp, and sound of mirth.

Comes an hour of perfect resting,

Comes an hour of silent joy;

Evil thoughts, unkindly actions,

In the night can ne'er annoy.

If through all the day so busy,

We e'er kind and thoughtful be,

Always thinking of another.

And the good that we can see.

Never criticize another,

Let One criticize you,

But be gentle, kind, and loving,

Ever thoughtful, ever true.

And then when your day is ended,

And the shades of death creep near.

Yours will be a perfect ev'ning,

Full of joy your last glad year.

Age 14. Miss Vera Douglas,

15 Kenyon Ave., Mt. Eden,
Auckland, N. Z.

(See page 340)



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The Storm of March

The wind was circling through the air,
The thunder made a crashing sound;
The lightning put forth its bright red
flare.

And the hail gathered quickly on the
ground.

The storm raged fiercely all that night.
But next morn the warm sun shone,
Every one said it was the greatest sight,
The fiercest that had ever been
known.

This shows just what March winds can
do:

They help grow the flowers of May,
They make the world look just like new,
At least that's what the people say.
Age 12. Emma Payne,
Sigurd, Utah.

HONORABLE MENTION

Barbara Ashcroft, Hyde Park, Utah
Leona Anderson, Sigurd, Utah
Violet Bigelow, Pima, Arizona
Harriet Brotherton, Tooele, Utah
Della May Butler, Pima, Arizona
Karl Caldwell, Bennett, Utah
Florence Campbell, Hurricane, Utah
Parley Catmull, Rupert, Idaho
Doyle Child, Fairview, Wyoming
Howard George Clark, Blackfoot, Idaho
Ione DeMill, Rockville, Utah
Velma Esplin, Orderville, Utah
Leah Hafen, Washington, Utah
Zella Hepworth,
Albert Hess, Plymouth, Utah
Laura Hess, Plymouth, Utah
Evelyn Irving, Midvale, Utah
Celesta Iverson, Washington, Utah
Otis Lee Jacobs, Englewood, Colorado
Lynn Jenkins, Longdale, Nevada
Beatrice Jensen, Fairview, Wyoming
Thola Jensen, Riverside, Utah
Ruby Johnson, Gilmer, Texas
Anna Leona Kelsey, Belfrey, Montana
Guinevere Kennington, Afton, Wyoming
Norma Larson, Taylor, Arizona
Wanda Mason, Plymouth, Utah
Lois Matson, Aberdeen, Idaho
Mona Millett, Mesa, Arizona
Melba Moffitt, Boneta, Utah
Alta Nebeker, Fairview, Wyoming
Bertha Olsen, Brigham City, Utah
Emelia Olsen, Beazer, Alta., Canada.
Alta Orr, Macleod, Alta., Canada.
Thelma Porter, Heber, Arizona
Veida Ranzenberg, Fairview, Wyoming
Evelyn Reed, Idaho Falls, Idaho
Clay Robison, Torrey, Utah
Helen Summers, Ririe, Idaho
Grant M. Turley, Aripine, Arizona
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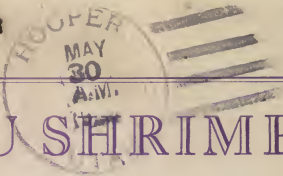
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